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Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March, 1920.

PART I.

I.—DEPARTMENTAL NOTES.

1. The Officiating Assistant Superintendent Dr. V. S. Sukthankar

Personnel.

obtained privilege leave for three months with effect from the 21st June, 1919, and during these three months I held charge of his post in addition to my duties. Subsequently Dr. Sukthankar applied for and obtained leave without pay for nine months in extension. During this period the post of the Assistant Superintendent was vacant.

Officers.
2. The head clerk Mr. C. R. Gokhale secured an appointment in the

Establishment.

Agricultural Department and left this Office on 1st April, 1919, and Mr. Y. M. Dixit, the second clerk, officiated for him throughout the year. Mr. V. R. Nagarkar, a clerk in the Office of the Executive Engineer, Poona District, was appointed as second clerk *sub-pro-tem.* from 11th April, 1919, *vice* Mr. Y. M. Dixit promoted. The third clerk Mr. Radha Pada Mukarji was absent on combined leave for nine months from 1st April, 1919, and on expiry of his leave he resigned. Mr. S. T. Bokil was appointed to act for him and was confirmed on 1st January, 1920, as third clerk. Mr. P. G. Bhide, who was appointed General Assistant on 16th April, 1919, resigned on 1st March, 1920, and Mr. V. S. Ranade was appointed in his place on 11th March, 1920. Mr. G. C. Nag, the third draftsman, who was absent on leave on medical certificate from 1st December, 1918, resigned on 31st March, 1919. Mr. V. B. Joshi who was acting for him was appointed subsequently in the vacancy from 1st April, 1919. Mr. V. R. Nagarkar being absent on privilege leave for 2 months and 19 days from 11th November, 1919, Mr. S. T. Bokil acted as second clerk and Mr. V. S. Ranade was appointed as a substitute during this period. Mr. V. B. Joshi was granted privilege leave for one month from 1st January, 1920, and Mr. M. N. Kanade was appointed to act for him.

II.—THE YEAR'S WORK.

3. At headquarters I was engaged in compiling the Annual Progress

At Headquarters

Report for 1918-1919, and in writing conservation notes on the monuments inspected during the year. In addition to this work I had to supervise the work of Messrs. Khair-ul-anam and G. V. Acharya, Assistant Curators of the Prince of Wales Museum of Bombay, who worked under my supervision throughout the year. This supervision in many cases meant doing the work myself in order to initiate them in their proper duties. Dr. Sukthankar was engaged in re-arranging the files for the year 1918-19, and in training the head-clerk to prepare an alphabetical index of current files, indexes being unknown in this office from its very beginning. The men on the establishment were engaged in completing the work of the previous year, printing sets of photographs and completing drawings.
4. The first fortnight of April was spent in Kathiawad in inspecting

Tours: Kathiawad and Cutch.

the Museums of Rajkot, Bhavnagar, Junagadh and Bhuj. Short notes embodying the improvements necessary in the case of each of these institutions were drawn up and submitted to the respective Durbars through the Government. Halwad in the

Dhrangadra State was visited in order to photograph certain Sati stones required for the Director-General of Archæology in India. Seriska near Alwar was also visited during this month at the request of the Alwar Durbar in order to inspect the supposed Samadhi of Maharaja Bhartrihari.

5. The stay at headquarters was cut short by the sudden increase in the conservation work of this Presidency which is described in detail in paragraphs 36-66 below. In

Monsoon Tour. the absence of the Assistant Superintendent the entire burden fell on my shoulders and I had to begin touring in the third week of June. During the monsoon repeated visits were paid to Sholapur and Bijapur. At Bijapur the majority of monuments were being cleaned of their century old accumulation of cactus and debris. The temple discovered under the fort wall at Sholapur was being excavated directly under my supervision. In addition to these places Hubli, Dambal, Unkal and Ranebennur in the Dharwar District; Ahmedabad, Dholka, Prantij, Ranpur, Viranigam, and Sarkhez in the Ahmedabad District; Tatta, Khudabad, Hyderabad and Rohri in Sind; Elephanta in the Kolaba District and the State of Cambay were visited during the monsoon. In Sind I visited Hyderabad, and Rohri with the Archæological Chemist in India, who was deputed by the Director-General of Archæology in India to study the effect of alkaloids, locally known as *Kalar*, on ancient monuments. In the last week of October I was deputed by the Government to Khandagiri in Orissa to help Mr. K. P. Jayaswal, M.A., Bar.-at-Law, then Honorary Secretary of the Bihar and Orissa Research Society, in copying the Hathigumpha Inscription of Kharavela which I had copied several times previously.

6. November was spent partly at headquarters in supervising the excavation of debris from Shanivar Vada, the ancient seat of the Peshvas (*vide* Part IV, paras 1-21) and partly in visiting Junagadh, where a new Kshatrapa inscription had come to light (*vide* Part II, paras 1-2), Sholapur where a temple of Śiva of the 11th or 12th Century A.D. has been excavated (*vide* Part IV, paras 34-41), and Digli in East Khandesh and Bijapur. The first week of December was spent in visiting Cambay for the survey of Muhammadan Inscriptions and Tarapur in the same state. The remainder of the month was spent in visiting Bayana, where the remains of a 10th century temple of Vishṇu were found in a Masjid (*vide* Part IV, paras 151-155) and in visiting a number of places in Sind. The last two days of December and a part of the first week of January were spent in visiting Banavasi in the Kanara District.

7. The remainder of the touring season was spent in exploring the antiquities of the Nagod State in Central India and a portion of the territories of His Highness the Maharaja Holkar. In Nagod the antiquities of which have never been thoroughly examined by a trained Archæologist according to the Imperial Gazetteer of India,¹ two new temples of the Gupta period were discovered in localities visited by Sir Alexander Cunningham fifty years ago, but which he did not notice and a number of remains of temples of the same period with a large collection of sculptures. Uchahra, Bhumara, Patani Devi, Lal Pahar, Shankargarh and Khoh were inspected in this State. In Indore the northernmost districts of ancient Malava, now comprised in Rampura-Bhanpura and Garoth Districts of the dominions of His Highness the Maharaja Holkar, were thoroughly explored and numerous ancient monuments brought to light. Garoth, Poladangar, Bolia, Kothadi, Dudakhedi, Pura Gilana, Bhanpura, Kohala, Nawali, Takhaji, Hinglajgad, Sundhara, Kethuli, Maudi, Kukdeswar, Dhundhere, Rampura, Manasa, Kanjarda, Antri and Tharod in the Garoth District, Jharda and Makla and the Mehidpur District and Depalpur in the Indore District were visited. In passing through a portion of the Jaora State when on my way to Tharod I examined the antiquities at Vaikheda. In addition to these I visited Ahmadnagar, Tisgaon, Pathardi, and Chandgaon in the Ahmadna-

¹ Imperial Gazetteer Vol. XVIII, p. 301.

gar District, Champaur and Pavagadh in the Panch Mahals District, the Pandu Lena Caves in the Nasik District, Rupbas in the Bharatpur State and Dabhaura and Charkhari in Central India.

8. Altogether 230 days were spent on tour, out of which 158 days were devoted to the Bombay Presidency, 41 days to Central India and 31 days to Rajputana. Altogether 18 drawings were taken in hand and 3 were completed. 260 negatives were taken and 165 inscriptions copied. 6 conservation notes were printed and issued, while 8 were in the press at the end of the year.

Summary of Work

Assist. Supdt.'s work

9. Dr. V. S. Sukthankar, the Officiating Assistant Superintendent, did not tour during the year under review.

III.—PUBLICATION.

10. During the year under review the Annual Progress Report of this circle for the year ending with 31st March, 1919, was published. I contributed the following articles to the Journals noted against them :—

- | | |
|--|---|
| (i) Three Kshatrpa Inscriptions in the Rajkot Museum (edited jointly with Dr. V. S. Sukthankar). | Epigraphia Indica. |
| (ii) Four Andhau Inscriptions of Rudradāman | " |
| (iii) A seal of King Bhāskaravarman of Prāgyjyotisha found at Nālanda. | Journal of the Bihar and Orissa Research Society. |
| (iv) A note on the Statues of Śaīsunāka Emperors in the Calcutta Museum. | " |

11. Before proceeding on leave Dr. V. S. Sukthankar contributed an article on the Maluha Tongi Inscription of the Vākāṭaka King Prṭhivishena to the Epigraphia Indica.

IV.—MUSEUMS.

12. During the year under review a complete list of coins belonging to the Poona Museum were prepared by Messrs. Khair-ul-Anam and G. V. Acharya, Assistant Curators of the Prince of Wales Museum, Bombay. This list is a separate one and includes only such coins as were in the cabinet before the 31st August, 1917. Coins added to the Poona Museum subsequently are being entered in a separate register of coins maintained from the 6th of August, 1917. A list of specimens acquired by the Poona Museum will be found in Appendix F.

Poona Museum.

Prince of Wales Museum of Western India.

Establishment.

13. The Trustees of the Prince of Wales Museum met frequently during the year and a large amount of business was transacted during the year. In addition to the Assistant Curators for the Archæological Section, the Trustees sanctioned the appointment of a modeller on Rs. 75 and a collector of specimens on Rs. 40. The current work of this section of the Museum was divided into two different parts and placed in charge of the Assistant Curators. Mr. G. V. Acharya was placed in charge of the non-Muhammadan Section and was engaged in preparing a list of antiquities stored in the godowns. In addition to this Mr. Acharya prepared lists of coins belonging to the Prince of Wales Museum which were purchased before August 1917, or where such lists already existed, he checked them according to the coins in each packet.

Work of the Asstt. Curators.

All non-Muhammadan coins purchased during the year were also examined and registered by him. Mr. Anam was in charge of the Muhammadan Section and was engaged in preparing a list of Muhammadan coins belonging to the Poona Museum as well as deciphering and registering the Muhammadan coins added to the cabinet during the year.

14. As the Museum building was occupied by the War Hospital for the greater part of the year the Trustees decided to spend a large part of their annual income in purchasing specimens. The collection of coins belonging to the late Dr. Gerson da Cunha, the famous antiquarian of Bombay, was purchased for Rs. 8,000 and the collection of Major Whittell of the Indian Army was purchased for Rs. 1,000. In addition to these a very large number of Indian coins were added to cabinet during the year, the details of which will be found in appendix F. Mr. Khair-ul-Anam is an adept in Semitic paleography and in fact his knowledge of that cramped kufic type of alphabet used on the coins of the Ummayyad and Abbaside Khalifs proved to be unrivalled in India. Altogether 3207 coins were purchased during the year out of which 245 were non-Muhammadan and 2962 Muhammadan. With these additions the Prince of Wales Museum may now claim to possess one of finest collection of coins in India.

15. The question of the appointment of a Curator for the Bijapur Museum is still under the consideration of the Government of Bombay and therefore the Peon still continues to be the custodian of their collection. Six show cases were purchased with the money provided for this purpose by the Director-General of Archæology in India in 1918. The railway freight and other incidental charges of bringing these show cases to Bijapur were paid from the Museum grant and the Committee applied for a special grant of Rs. 1,000 to meet this charge and other sundry charges which was sanctioned by Government in March.

16. This Museum is acquiring fresh and valuable specimens very fast and the Committee found that the six show cases purchased in 1918, are quite inadequate for the display of their collection. At my suggestion the Government were pleased to sanction a special grant of Rs. 8,600 for the purchase of furniture for this Museum.

17. The Director-General of Archæology in India intended to visit the principal states in Kathiawad, but as he was obliged to give up his intention late in the touring season the work fell on me. The Archæological Sections of the Watson Museum at Rajkot, the Barton Museum at the Bhavnagar, the Bahadur Khanji Museum at Junagadh, and the Museum in Bhuj were inspected and notes embodying suggestions for the improvement of the first three were forwarded to the respective Durbars through the Government. The Museum at Rajkot is maintained jointly by the Kathiawad States, and is the biggest institution of its kind in this Peninsula. It is housed in one wing of a building which contains the Durbar Hall of the Agent to the Governor and Public Library and where there is very little room for further expansion of the Museum. The chief wants of the Watson Museum at Rajkot are:—(a) Classification and separation of specimens of different sections, e.g. Archæology, Zoology, Ethnology, Industry, Art and Geology; (b) Classification and arrangement of coins; (c) Provision for show cases in certain sections; and (d) preparation of a catalogue.

18. The Barton Museum at Bhavnagar contains a small collection of images and sculptures which are lying scattered in different regions of the Public Library. They ought to be placed in one room and arranged in some order. There is a valuable collection of inscribed copper plates in this Museum which are displayed in a show case. A list of these copper plates would be very useful to students of Indian Epigraphy. The Museum possessed a number of coins which also can be classified and arranged with advantage.

19. The Bahadur Khanji Museum at Junagadh possesses two Kshatrapa inscriptions found in the Uparkot Citadel and numerous other records of the Chaulukyan Kings of Gujrat. There is also a small but important collection of inscribed copperplates of the Kings of Valabhi and others among

which are the famous Una grants of the Pratihāra Emperor Mahendrapāla of Kanauj which were edited by the late Prof. Franz Kielhorn of Gottingen. The exhibits in this Museum are mixed up and classification and arrangement seems to be the crying needs of this institution. A number of sculptures including portions of the drum of the famous Boria or Lakha Medhi Stūpa are lying outside in the open air and these may with advantage be taken inside and arranged in one of the verandas of the building along with other Archæological specimens.

20. The only Archæological specimens in the Museum at Bhuj in Cutch are six inscribed specimens found at Andhau near **Bhuj Museum** Khavda. Four of these are records of the Śaka year (?) 52 of the reign of Rudradāman, the famous Mahākshatrapa who is better known to us from the Junagadh Rock Inscription. The fifth stone bears a record of the Śaka year 113 of the reign of the Mahākshatrapa Rudrasimha, son of Rudradāman and the sixth is a fragmentary record of the 5th or the 6th century A.D. These inscriptions have been placed on wooden trestles and kept under the staircase of the Museum. As there are no other Archæological specimens in this Museum it would perhaps be difficult to form a separate Archæological Section for this Museum, but the Andhau inscriptions are important records and they ought to be kept inside one of the galleries.

21. The door and windows of the coin room in the Rajputana Museum, **Rajputana Museum, Ajmir.** Ajmir, were provided with iron bars and the coin-cabinets purchased in 1918-1919 were arranged in this room. On account of the prolonged absence of the Assistant Superintendent in this circle it was not possible for me to stay at Ajmir for any length of time in order to arrange the coins of the Museum in the cabinets, but I intend to do so as soon as some one is appointed to fill up the vacancy caused by the absence of Dr. Sukthankar.

22. At my suggestion the Executive Committee of the Museum approached the Government of India for a grant in aid of Rs. 1,000 for the purchase of Paintings of the **Indian Paintings of the Rajput School.** Rajput schools, specimens of which are not represented in the Central Museum for Rajputana. Though the grant in aid was sanctioned at the recommendation of the Director-General of Archæology, only a portion of the grant was utilised. A number of paintings were purchased by Rai Gaurishankar Hirachand Ojha Bahadur, the Superintendent of the Rajputana Museum, with approval of the Director-General of Archæology in India.

23. A list of acquisitions to the different museum in this circle will be found in Appendix F.

V.—ORIGINAL RESEARCH.

24. The examination of the Punchmarked coins from the Purneah district in Bihar and Orissa were completed during the year, but the report on these coins and my **Purneah Hoard.** article on them could not be completed on account of a temporary defect in my eye-sight for which I was compelled to give up numismatic work for about six months.

25. At the time of my visit to Khandagiri in Orissa in October 1919, I had taken a very good impression of the Hathigumpha inscription of Kharavela, and I was engaged in comparing the letters of this inscription with those of the **Khandagiri and Nanaghat Inscriptions.** Nanaghat Inscriptions of the Queen Nayanika, the widow of the Andhra King Śātakarṇi I, in order to find out the difference of forms of the alphabets used in these two records. This comparison was not completed during the year under review.

VI.—EPIGRAPHY.

26. A number of interesting records were discovered during the year. Short abstracts of the contents of these and such other epigraphical work I found time to do will be found in Part II a.

27. The most important discovery of the year is a fragmentary inscription of the Scythian Kshatrapa Jivadāman I found in the Uparkot fort at Junagadh. The inscription is in a mutilated state but there is no doubt about the fact that it is a record of Jivadāman I, who was known to us up to this date from his coins only.

28. The Da Cunha collection of copperplates, which were purchased by the Trustees of the Prince of Wales' Museum during year under review, contained six different sets of copperplates out of which four are entirely new and unpublished. These new records are: (1) a grant of Śilāditya I of Valabhi dated G.E. 290-609 A.D.; (2) a grant of Chaulukya Bhima I of Gujrat dated V.E. 1083-1026 A.D.; (3) a grant of a hitherto unknown Prince of the Śilāhāra dynasty of Konkan named Chchhadvaideva, and (4) a grant of Harihara II of Vijayanagara dated Śaka 1313.

29. Seventy-eight new Muhammadan inscriptions were discovered during the year. This is the result of a week's stay at Ahmedabad and Tatta and two days at Cambay and Sholapur respectively. Practically no work has been done in this Presidency about Muhammadan inscriptions and numerous inscriptions are lying scattered all over the circle the very existence of which is unknown to scholars and students of Indian History. The oldest inscriptions come from Cambay which is one of the earliest strongholds of the Sultans of Delhi in Western India. In Sindh the great necropolis on the Makli hills near Tatta yielded a goodly crop of unknown records which are very valuable for the history of that province. We came across a number of tombs of the Tarkhan and Arghun dynasties of Sindh. The tombs of the Samma dynasty yielded some additional information about Mongol raids into India in the fifteenth century A.D. The details of these records will be found in Part II b.

VII.—EXCAVATION.

30. Excavations of ancient sites were postponed throughout the year in this circle according to Government order No. 4376 General Department, dated 26th June, 1918.

VIII.—NUMISMATICS.

31. In addition to my duties I continued to examine finds of coins in the Bombay Presidency and Bihar and Orissa throughout the year. The following cases of Treasure Trove were sent to me for examination by the Bombay Branch of the Royal Asiatic Society :—

(1) 589 Silver Gadhahiya coins sent by the Mamlatdar of Dholka in the Ahmedabad district.

(2) 257 Silver Mughal, Durrani and Persian coins and 347 illegible copper coins of the early Khalifas found in the Nawbabshah district.

(3) 101 Silver coins of Akbar I of Delhi and Ahmad I and Muzaffar III of Gujarat found at Champaner in the Panchmahal district.

32. The following finds of coins were sent to me for examination by the Government of Bihar and Orissa :—

(1) 18 Gold coins of the latter Kushan Kings found in the Gaya district.

(2) 47 Silver Mughal coins from the Champaran district.

The examination of Indian coins in the cabinet of the Bombay Branch of the Royal Asiatic Society were continued throughout the year but on account of the absence of an Assistant, I could not devote as much time to this work as it deserves.

33. The Adilshahi copper coins purchased by Mr. Cousens were distributed to the following institutions :—

1. Archaeological Museum, Poona	..	..	9
2. Indian Museum. Calcutta	..	..	9
3. Delhi Museum	..	..	8
4. Madras Museum	..	..	9
5. Provincial Museum, Lucknow	..	..	9
6. Central Museum, Nagpur	..	..	8
7. Patna Museum	..	..	8
8. Public Library, Shillong	..	..	8
9. Peshawar Museum	..	..	8
10. McMahon Museum, Quetta	..	..	8
11. Rajputana Museum, Ajmer	..	..	7
12. Phayre Museum, Rangoon	..	..	6
13. Dacca Museum	..	..	6
14. Asiatic Society of Bengal	..	..	6
15. Bombay Branch of the Royal Asiatic Society	..	..	6
16. Fitzwilliam Museum, Cambridge	..	..	6

34. By memorandum No. 2709 General Department, dated 12th March, 1920, the Government were pleased to sanction the distribution of the remaining Adilshahi Coins of this collection to the Native States mentioned in the list accompanying Government Resolution No. 5525 P.D., dated 29th April, 1914.

IX.—PROTECTED MONUMENTS.

35. Thirty-one monuments were declared protected in this Presidency out of which five are situated in the Bijapur district, and eighteen at Tatta in the Karachi district. A detailed statement will be found in Appendix G. The Collector of Ahmedabad entered into agreements with the owners or Trustees of three monuments in the district. The majority of ancient monuments in Ahmedabad City in the possession of private persons or corporations and as they have been repaired in the past before agreements were demanded they are one and all unwilling to enter into agreements according to the terms stated in the printed forms. Mr. Chatfield, the Collector of Ahmedabad, reported that many of these private owners or Trustees object to the first term, viz. the appointment of the Commissioner of the Division as the guardian. The case was referred to the Director-General of Archaeology in India who approved of Mr. Chatfield's suggestions regarding the omission of this clause wherever necessary.

X.—CONSERVATION.

A. Bombay Presidency.

36. With the beginning of the financial year under review, a new era began in the history of Conservation of ancient monuments in this province. The Bombay Presidency most probably possesses more ancient monuments than any other province of India and her monuments range in point of date from the inscriptions of Asoka to the tombs of the factors of the English East India Company or the Mirs of Sindh of the Talpur Family. Yet the annual expenditure on the Conservation of ancient monuments in the Presidency hardly exceeded thirty thousand rupees during the last decade out of which about two-fifths had to be set apart for current or annual repairs and maintenance. Consequently my predecessors were never in a position to attempt conservation work on a large scale and had to remain content with preventing the total collapse of the larger and more important monuments. Some of these even, such as the Golgumbaz at Bijapur, were surrounded by unsightly heaps of debris and a forest of cactus, while the Masjid attached to it was converted into a traveller's bungalow. As a result of Lord Curzon's visit to the historic city the traveller's bungalow was removed and funds were provided for the restoration of a portion of the massive cornice which is one of the chief attractions of the exterior of this unique tomb. The rest of it was allowed to disappear gradually and my predecessors had to content themselves with putting up a notice board to

State of Conservation work
before 1918.

warn off visitors so that they may not be hurt by pieces of the Chhajja which were continually falling from above. In many cases conservation notes drawn up for the guidance of the Public Works Department had remained shelved for decades and though estimates have been framed and sanctioned, no funds could be allotted for years and in the long run the monument collapsed before it could be repaired. It is true that the grant for conservation was raised to Rs. 50,000 in 1918-1919, but so many estimates were outstanding and so many monuments were on the verge of collapse that a much larger grant was needed to save them from total ruin. When this state of affairs was brought to notice of His Excellency Sir George Lloyd,

Increased grant.

the present Governor of Bombay, he was pleased to double the Local Government's grant for the conservation of ancient monuments in the Presidency. This increased grant will enable us to conserve exactly double the number of monuments that have been treated in a similar manner during the last quarter of a century. In addition to this grant, a sum of rupees 18,500 was received as grant in aid from Imperial funds for the conservation of ancient monuments in this Presidency which was divided between Champaner (Rs. 10,000) Elephanta, (Rs. 6,000) Poona, (Rs. 5,000) and Sarnal, (Rs. 2,500).

37. Most of the important monuments in Bijapur were inspected by

Special grants, Bijapur.

His Excellency the Governor in July 1919, and the special grant of Rs. 50,000 sanctioned for famine relief as well as conservation work last year (*vide* para. 47 of the last year's report, p. 7), which could not be utilized by the Executive Engineer, was made available during the current year. In accordance with His Excellency's wish this amount was set apart for the removal of prickly pear and clearance of debris from the surroundings of ancient monuments in Bijapur.

38. In addition to the sum of rupees five thousand sanctioned by the

Shanivara Vada.

Government of India for the excavation and removal of debris from the Śanivāra Vādā, the ancient seat of the Peshwas, His Excellency the Governor in Council was pleased to sanction an extra grant of rupees one thousand for this purpose by re-appropriation.

39. During the year under review Rs. 1,34,688 was spent in the

Expenditure on Conservation.

conservation of ancient monuments in this Presidency out of which Rs. 1,15,997 was spent on special repairs and original works and Rs. 18,691 in current or non-recurring repairs, the details of expenditure will be found in appendix X.

40. The largest amount of work was done at Bijapur where Rs. 45,388

Bijapur.

were spent on special repairs and original works. The tomb of Sultan Muhammad Adil Shah better known as the Gol-gumbaz or the Boli-gumbaz, is one of the most important monuments in India and is no doubt one of the largest domed chambers in the world. This tomb stands on a platform which also bears on it a lofty Masjid to the west of the tomb and was surrounded by a row of arches, portions only of which still remain standing.

41. After the fall of the Adilshahi dynasty in 1686 A.D. no body had

Golgumbaz.

taken care of this great Mausoleum or the area surrounding it. During Mughal and Maratha rules the surrounding area was occupied and built over while a portion of it was used as a cemetery. The buildings erected in this area were mostly of stone and mud and had perished by the time the British had come to possess Bijapur. These buildings, had left unsightly heaps of debris of various sizes covered over with thorny scrub and prickly pear. No serious attempt appears to have been made by any of my predecessors to remove these heaps of debris or to clear the thorny growth which prevented people from going round the monument. It appears now that a couple of decades ago it was not considered necessary to conserve the entire ancient area of this monument as one of my predecessors had actually approved of the conversion of several of the arches built along the old compound wall into a red tiled monstrosity for use as an infectious diseases hospital by the local

Municipality. A totally unnecessary road had been constructed in front of the Naqqarakhana, inside the area enclosed by the arches of the Musafir-khana and the Hafizkhana, while no attempt had been made to enclose the building by a compound wall or to renew the old one. Consequently it was no uncommon sight to see a herd of buffaloes grazing on the platform of the Golgumbaz or to see a few goats curled up in repose on the very platform of the sarcophagus. During the year under review the special grant, mentioned in para. 37 above, enabled us to undo the effect of the neglect of the preceeding half a century. The accumulated growth of thorns and prickly pear was cleared away and the heaps of debris and mud removed from the interior of the ancient compound. The interior of the compound, with the exception of a certain area containing old mud and stone as well as masonry tombs was made level. With the kind permission

New Compound wall

of the Director-General of Archaeology in India a new compound wall enclosing the entire area to be kept as an open site around this monument was begun but the work could not be completed on account of the scarcity of skilled labour in Bijapur. The work that was done in Bijapur during the year under review was super-excellent and Mr. M. T. Adalja, the Executive Engineer of the district deserves the thanks of all lovers of ancient monuments for his unflinching attention to these works.

42. By Resolution, No. 5131 Revenue Department dated 29th May, 1913, the Government were pleased to sanction the reservation of certain plots of land around the ancient monuments of Bijapur. The scheme had been drawn up by Mr. Williams, then Executive Engineer of this district with the approval of the Director-General of Archaeology and afterwards sanctioned by Government. The principal idea underlying this scheme was to prevent the erection of hideous modern buildings in the neighbourhood of ancient monuments. The area to be kept as an open site around the Golgumbaz was marked out and boundary pillars were built in 1916. In 1918,

Open site around
Golgumbaz.

Mr. J. K. N. Kabraji then Collector of Bijapur moved the Government for permission to alienate a portion of this area for the erection of residential buildings of an approved type. In spite of very strong protests of this department, the Collector's proposal having obtained the approval of the Commissioner, Southern Division, were sanctioned by Government (vide Government Resolution No. 693 Revenue Department dated 22nd January, 1919). The erection of buildings in this area would have made it impossible for any body to lay out the open site around the Golgumbaz in a fitting manner at any time. Moreover the site was so near to the Naqqarakhana that the presence of any modern building, however desirable they may have been, from the standpoint of the modern architect, would have been very incongruous with the surroundings. An appeal was therefore preferred to Government by this Department and on this occasion His Excellency Sir George Lloyd's strong sympathy for the ancient historical monuments of this country was once more manifest. His Excellency was pleased to examine the case thoroughly and inspected all parts of the wide area involved in this question personally. Finally the project of building on any portion of the open site around the Golgumbaz was abandoned (vide Government Resolution No. 10551 Revenue Department, dated 8th October, 1919).

43. The entire area of the open site is being roughly levelled in accordance with His Excellency's wishes and if funds are forthcoming in the next financial year, this area will be turned into a simple garden and the Golgumbaz will have a proper setting like the Taj at Agra or the Quthb at Delhi, a thing which it ought to have had years ago.

44. The tomb of Sultan Ibrahim Adil Shah II popularly known as the Ibrahim Rauza lies outside the city walls of Bijapur close to the deserted city of Nawraspur.

Originally its grounds were laid out as a beautiful garden, traces of which were visible during the earlier years of British occupation. During the last half of the nineteenth century the area surrounding this tomb was repeatedly flooded by the water of a *Nala* which now flows in front of it and

the silt deposited by the flood-water had raised the level of the area inside the walls by several feet. On partial excavation footpaths with chisel-dressed-stone edging were discovered in all directions. These footpaths have projecting stones at regular intervals with holes in their centres on both sides, for the reception of poles of canopies which were no doubt erected on days of the Urs. No further work in this area could be done during the year because the water of this *Nala* will have to be diverted to another channel before the excavation of silt; as otherwise the area would once more be flooded during the next monsoon. The uncultivated area between the *Nala* and the Municipal road is also being acquired so that the open site may be laid out in a befitting manner.

45. The compound of the Jod Gumbaz had the same motley collection of heaps of debris, stone and mud denoting the sites of decayed buildings. It had been cleaned of thorns and prickly pear during the previous year but the mounds remained. During the year under review the entire area was denuded of these unsightly heaps and made roughly level. The soil excavated from the compound has been heaped up against the new compound wall and would come in very handy for improving the open site around the Golgumbaz where the soil is rather poor.

46. The Jumma Masjid of Bijapur stands in a very thickly populated area and is surrounded on all sides by all sorts of buildings in varying degrees of decay. A small area has been marked out for being kept open according to Government Resolution No. 5131 Revenue Department dated 29th March, 1913, but no effort seems to have been made for the acquisition of any portion of it as yet. All stones and rubbish were excavated and removed from the courtyard which was laid out as a simple garden consisting of lawns intersected by footpaths covered with Murum. The tank for ablutions in the centre of the quadrangle had become choked and was cleared. A second tank was found on a lower level in front of the main gateway, into which the dirty water from the first tank was allowed to escape periodically. This lower tank was filled up to brim with stone and rubbish. The Government were pleased to sanction the fitting of a water tap in this tank and the lower tank and channel cleared up. The fitting of a hydrant in the tank in the centre of the quadrangle though very much out of keeping with the surroundings, could not be helped. The Jumma Masjid is still used for prayers by the local Muhammadans and as the conduit by which it was supplied with water in the days of the Adilshahi Sultans had become choked, there was no other way to meet the want of the local Muhammadans but to put a hydrant as near to its bottom as possible. A portion of the string course of the plinth on the south side had been hidden by the accumulation of soil during the last two or three centuries. This portion was excavated and exposed to view.

47. Among other ancient monuments the following buildings were cleared of debris and prickly pear :—

- (1) Mihtar-i-Mahal.
- (2) Tomb of Ali Adil Shah I (Ali Roza I).
- (3) Aurangzeb's wife's tomb.
- (4) Haji Hasan's tomb.
- (5) Shah Nawaz Khan's tomb.
- (6) Asar Mahal.
- (7) Batulla Khan's tomb.
- (8) Mustafa Khan's tomb.
- (9) Ali Shahid Pir's Masjid.
- (10) Arq Qila Gateway.
- (11) Yusuf's Jami Masjid.
- (12) Small Masjid near the Deccani Idgah.
- (13) Nari Mahal, Torvi.
- (14) Sangit Mahal, Torvi.
- (15) Asar Mahal, Torvi.
- (16) Arash Mahal, Torvi.

- (17) Jahan Begam's tomb, Ainaपुर
(18) Ain-ul-Mulk's tomb, Ainaपुर.

48. The buildings at Nawraspur or Torvi in the south and those at Ainaपुर in the north do not seem to have received the proportion of attention from this department which they deserve. The Nari Mahal has become a heap of ruins and only a few small arches only remain of this once splendid hall of Public Audience. During the removal and excavation of debris a fine cistern measuring thirty feet square was discovered. The Sangit Mahal has been more fortunate and the splendid dancing hall is still standing. A magnificent broad arch of the Bijapur type still supports the roof of this hall and here one can gain some idea of the magnificence of the Gagan Mahal in its original state. Only two pillars and a portion of the roof of the large hall of this palace has collapsed and can be re-built at a comparatively small cost. But unless this is done the entire structure would collapse. The Sangit Mahal is enclosed by a massive wall with huge arched openings in it. The interior of this enclosure has been converted into a maize field by its present owner and during the monsoon the whole of this area becomes an impassable sea of soft mud and ooze. The thanks of the Public are due to Mr. M. T. Adalja who persuaded the present owner to allow him to build a small footpath from one of the arches to the main building of the Sangit Mahal and from the latter to the Arash and Asar Mahals. A footpath ten feet in width was constructed from the Bijapur-Kagwad road to the Nari Mahal—a length of 770 feet.

49. Another unfortunate incident happened to the Malik-i-Maidan gun during this year. A piece of this gun was broken and removed by a Police constable named Maktum Rasul and given to a goldsmith in the city for conversion into an amulet. The damage was detected and the man prosecuted. He was fined Rs. 5 by the Huzur Deputy Collector of Bijapur. The sentence being considered very inadequate the case was sent up to the High Court for revision but that court held that as the man is liable to departmental punishment a revision was unnecessary.

50. The progress of conservation work at Champaner during the year under review was very satisfactory. Mr. V. M. Karandikar, the Sub-Overseer in charge of the works remained at Champaner till the middle of October when he was removed to Poona on promotion to the upper subordinate grade. Altogether Rs. 14,524 was spent on Champaner works during the year under review out of which Rs. 13,390 were spent in special repairs and Rs. 1,134 on ordinary or current repairs.

51. In the Bohra-ki-Masjid, the concrete floor was renewed and the central Mihrab re-built with new stones. The compound was also cleared of debris and made tidy. In the Jumma Masjid the roof of the Colonnade was made watertight and the disturbed stone paving of these portions re-set as well as partly renewed. In the Kevda Masjid the stone paving in the interior of the Masjid as well as that of the Tomb attached to it was re-set entirely and partly renewed. Portions of the outer facing of the back wall still remains to be renewed, which will be done when the new conservation note is printed. The Nagina Masjid has not been conserved at all and consequently both facings of the back wall are out of plumb and about to collapse. The work of dismantling and re-building these portions was taken in hand immediately and estimates were drawn up by the Executive Engineer of Kaira and Panch Mahals on the basis of the proof sheets of Conservative Notes, copies of which were supplied to him. The outer facing of the back wall had partly collapsed and almost the whole of it had separated from the core. It was therefore necessary to dismantle the whole of the outer facing as well as the buttresses and to re-build them. The three

buttresses built opposite to the three Mihrabs were re-set in plumb and the portions of the outer facing re-built after providing proper bonding with the core. The work is in progress and will be completed early next year. The roof of the second floor was partly dug up and then made watertight. The remains of the Minars in front were very much out of plumb and large trees had grown on them. They were partly dismantled and re-built after the removal of the trees with roots. The Ashlar facing of the masonry of the front was partly missing and was renewed. The work of conserving the Lila Gumbaz was finished during the year. Concrete coating of the ribbed dome were totally renewed and plastered. The disturbed stone paving in the interior was re-set and partly renewed. A space measuring fifty feet in width all round this monument was cleared of rank vegetation.

52. Conservation work at Champaner is becoming more and more difficult on account of scarcity of labour in the neighbourhood. Champaner has now ceased to be a deserted village as the reserved forest, which at one time encircled it, has been entirely denuded of trees and the land given away for cultivation. This tract is very sparsely inhabited and the available adult labourers, find cotton cultivation more lucrative. A sum of Rs. 1,000 was sanctioned by re-appropriation for the clearing off the jungle on the gates of Pavagadh Fort, but on account of scarcity of labour only Rs. 114, could be utilised. A very keenly felt want was removed by the construction of a foot-path to the Ek-minar-ki Masjid. The jungle was cleared in and around this monument.

Pavagadh Fort

Sat Majli

On Pavagadh hill work was started on Sat Majli where iron tie-rods were fixed in the opposite walls of the ground floor which is the only portion remaining of this seven-storied palace.

53. Champaner is still a struggling hamlet within the walls of the Citadel, no accommodation is ordinarily available either for the sub-overseers and the karkun in charge of the works or for the six care-takers employed for guarding monuments. It is impossible to engage local men as care-takers because they would come to work during the winter only and desert as soon as the monsoon began when they can earn more money in the neighbourhood villages and towns. The Public Works Department were compelled to bring people from other places and to engage them as care-takers, but these people also could not continue to work on account of the want of accommodation. During the year under review, it was decided to construct huts for the accommodation of karkuns and the care-takers. A site was chosen near the Mandvi and the construction of six huts began at the end of the year.

Archæological Establishment

Accommodation.

54. In Ahmedabad Rs. 8,689 were spent in special repairs. At Dholka Rs. 4,507 were spent in special repairs to the Masjid of Balol Khan Qazi. The later brick support walls on the south side of this Masjid were removed, and the pillars and lintels under the tomb reset in plumb. The dome near zanana platform was partly dismantled and rebuilt. The work of conserving the Khan Masjid at the same place could not be taken in hand on account of the want of *lakhauri* bricks and therefore Rs. 999 only were spent in the purchase of materials for strengthening the butteresses in front. At Vatwa the work of building support arches under one of the tombs were completed at the total cost of Rs. 1,160 out of which Rs. 200 only were spent during the year. In the tombs of Jalāludin Qutb Alam low modern masonry walls, under the arches of the facing were dismantled and teakwood railing provided in their places. In Ahmedabad City wire fencing was provided around the tomb of Azam Khan Muazzam Khan, the small stone Masjid near Kochrab Paldi and the Tomb of Mir Abu Turab. In Ahmad Shah's Masjid an additional room was built in the Chaukidar quarters for the accommodation of a mali, the entrance gate was removed to the centre of the compound wall and all openings in the western

Ahmedabad.

Balol Khan Qazi's Mosque at Dholka.

Khan Masjid.

Vatwa.

Ahmadabad City

wall were closed with expanded metal. In Sidi Sayiad's Masjid the area in front was laid out neatly as lawns and the foot-paths made from the gate of the Masjid proper. Foot-paths were also provided in Azam Khan's Masjid, in the tomb of Mir Abu Turab, and Baba Lulu's Masjid.

55. In the latter monument a high compound wall which obstructed the view of the facade was reduced in height by three feet. In Ahmadabad City the largest amount of work was done at the Masjid and tomb of Rani Sipri where the height of compound wall had to be increased to prevent the entrance of stray cattle and loafers. The gate was removed from the back of the Masjid and re-erected in front and a new water-tank and latrines erected below the platform on which the Masjid and the tomb were built in order to enable the Public Works Department to remove some very ugly latrines and water-tanks erected on the platform and too close to the Masjid.

Rani Sipri's Mosque
and Tomb.

56. Very little progress was made in the Conservation of Portuguese Monuments at Bassein. Rs. 3,000 were sanctioned for this work out of which Rs. 2,500 were surrendered by the Executive Engineer at the end of the year. The Executive Engineer, Thana, reports, that only removal of debris from the interior of certain buildings could be done at the cost of Rs. 627 on account of scarcity of labour. The monuments of Bassein were inspected and Conservation Notes were drawn up by Mr. Henry Cousens, then Superintendent of this Circle, in 1907. But the measures proposed to Mr. Cousens have not been fully carried out as yet. The second Conservation Note of Bassein was written by Mr. J. A. Page, in 1913, when he was an Assistant Superintendent in this Circle. The estimates for the measures proposed by Mr. Page, six years ago were received very late in the year under review. In the meanwhile large trees had grown on the majority of monuments at Bassein and unless they are conserved speedily, there is every likelihood of their total collapse in the near future.

Portuguese remains
at Bassein.

57. The work of conserving the caves on Elephanta or Gharapuri Island was begun during the year under review, Rs. 6,000 were sanctioned by Government of India for this work out of which Rs. 5,851 were spent in removing the ancient accumulation of debris from the courtyards of the side wings of cave No. 1, and in removing trees from the entrance of other caves.

Elephanta Caves.

58. In the Kolaba district conservation work was carried out at Revadanda and Agarkot also. At the former places trees and shrubs were removed from the masonry and plaster renewed, rank vegetation was removed from the foot paths and turn-stiles fixed in the openings of compound walls. At Agarkot, roots and trees were removed from the masonry and the compound of all buildings cleared.

Revadanda and Agarkot.

59. In the Central Division removal of debris from ancient monuments was in progress at three places, Poona, Ahmadnagar and Sholapur. The accounts of the discoveries at these places will be found in part IV, paragraphs 1-41. In Poona Rs. 6,169 were spent in removing debris from the interior of Shanwar Wada. In Sholapur Rs. 3,947 were spent in removing the earth and debris from

Sholapur Fort.

Chalukyan Temple on which the inner wall of the Fort had been built. In Ahmadnagar Fort Rs. 1,114, were spent in excavating the buildings of Nizamshahi period.

Ahmadnagar Fort.

Besides this amount Rs. 2,154 were spent at Sholapur, in special repairs to the balcony in the inner wall of the fort. The work of conserving the caves at Bhaja was begun during this year and Rs. 2,131 were spent in the construction of dry-stone compound wall. The materials were also purchased for the continuation of

Bhaja Caves.

this work during the next year.

60. In the Southern Division the work of special repairs to monuments inside the fort at Belgaum were completed at a cost of Rs. 919, and there was a saving of

Belgaum Fort.

of about Rs. 300 on this work out of which Rs. 209 were spent on the special repairs of the group of temples on the right and left bank of the Gokak Falls. In the Dharwar District the dismantling of the *Sikhara* of the temple of Dodda Basavanna at Dambal was completed and the work of rebuilding is in progress. No work could be done in Kanara District where a sum of Rs. 1,000 had been sanctioned for the repair of the Narasinha Devasthan at Bhatkaī, because the quarries from which stone was obtained for building these temples can no longer be found.

61. A very large amount of work was done at Hyderabad (Sindh) where Rs. 9,354 were spent in special repairs to the Kalhora's tombs. In the tomb of Ghulam Shah Kalhora three portions of bulged dado in the interior was dismantled and reset, all loose tiles which had become detached from their old beds of gypsum were replaced. Decayed wire-netting in the clere-stories were replaced. The tomb of the Minister in the same enclosure was also repaired and the gaps in the fine blue-enamelled brick-work jali was closed with modern Hala work.

62. In the tomb of Ghulam Nabi Kalhora a door of expanded metal in wooden frame was provided to prevent the ingress of bats and other birds to the interior. Missing and decayed pavement slabs of the platform on which the tomb stands were renewed and encaustic tiles that had fallen during the year were reset in their proper positions in beds of gypsum mortar. Decayed wire-netting in the clere-story windows were renewed. The Masjid close to this monument was provided with a door of expanded metal in wooden frame and its windows were closed with the same material. The flooring of the Masjid was renewed and the walls repaired. At Tatta the tombs of Mirza Janibeg, Nawab Isa Tarkhan, Nawab Khalil Khan and that of Jam Nizamuddin were repaired. A large number of new monuments were taken in hand during the year under review, and the work of special repairs to them are in progress. At Khudabad the tomb of Yar Muhammad Khan Kalhora was repaired during the year. The walls of the Masjid attached to this monument had been seriously undermined and had to be underpinned throughout. The particoloured patches of plaster was removed and a uniform coating provided. Similar work was done at the Jami Masjid.

63. The Director General of Archæology in India deputed Mr. Muhammad Sanaullah, the Archaeological Chemist in India, to Sind in October 1919, to investigate and find out some means to counteract the effect of Kalar on ancient monuments in Sind (*vide* p. 9, para. 48 of the previous year's report). Mr. Sanaullah visited Rohri, Sukkur and Hyderabad with me and sent a proposal for an experiment on the walls of the ancient fort at Bhakkar in the Sukkur District which will be carried out during the ensuing financial year.

64. During the year under review the scrub eradicator was used on the temple of Siddhesvara at Haveri in the Dharwar District only. No experiments were made with Meyer's stone cement or Szerelemey's stone preservative or the different formulæ for staining new masonry in any district of the Presidency.

65. The control of the Sub-overseers permanently told off for conservation work in this presidency was placed on a more satisfactory basis by the Government who were pleased to accept all of the modified proposals submitted by me in my memorandum No. 1150-44-A, dated 19th December, 1918. It has been decided by this order that all sub-overseers must be thoroughly trained before being put in charge of important works. They should remain under training for one year during which period they are to travel according to the instructions of the Superintendent, Archæological Survey, Western Circle, and observe methods of conservation of Hindu,

Buddhist, Jain and Muhammadan monuments; that their tour programmes are to be drawn up by this Department and their transfers will rest entirely with the Superintendent of this Circle. By this Government order three

increase in number

additional men were appointed for conservation work, in addition to the four men whose appointments were sanctioned by Government Resolution No. E-2506 P.W.D., dated 27th February, 1915. Accordingly Messrs. R. S. Gokhale and D. A. Paranjpe from the Central Division and Mr. S. V. Gadgil from the Deccan Irrigation Division, were permanently told off for Archæological works by Government Order No. E-7007, dated 9th April, 1920. By the same order the Government were pleased to accept my recommendation for the promotion of Mr. V. M. Karandikar, the sub-overseer in charge of

Promotion of Archæological
Sub-Overseers.

conservation work at Champaner and who had done excellent work during the last five years, to the upper subordinate grade. In the vacancy created by the promotion of Mr. Karandikar, Mr. L. K. Hardikar was appointed sub-overseer second grade with effect from 1st December, 1919. The total number of sub-overseers was thus raised to seven and these men were distributed as follows: One man at each of the three principal centres of conservation, viz. Champaner, Ahmedabad and Bijapur and one man in each of the four revenue divisions of the Presidency. With the increase of conservation work, on account of the liberal grant provided during this year, it

Creation of Archæological
Overseers.

became necessary to increase the number of sub-overseers. On my application His Excellency the Governor in Council was pleased to sanction the appointment of an additional number of subordinates for conservation work very promptly. By memorandum No. E-2767-M.P.W.D., dated 25th February, 1920, the Government were pleased to sanction the promotion of Mr. D. G. Dabholkar, the sub-overseer in charge of conservation work at Bijapur to the Upper Subordinate grade. By express letter number E-16159: P.W.D., dated 10th December, 1919, the Government were pleased to sanction the appointment of four additional sub-overseers to be permanently told off for conservation work in this Presidency. These men could not be appointed during the year under review as qualified sub-overseers were not willing to come on the pay offered. Mr. R. S. Gokhale obtained an appointment as a drawing teacher in the Education Department and was released from his duties at Ahmedabad, on the last day of the year. During the year under review Mr. V. M. Karandikar and D. G. Madhekar remained in charge of the works at Champaner and Dharwar, respectively up to the middle of October, when Mr. Madhekar was transferred to Champaner in the vacancy created by the promotion of Mr. Karandikar, Mr. V. V. Marathe was transferred from Ahmedabad to Hyderabad Sind in December 1919. Mr. S. V. Gadgil was stationed at Poona from the date of his appointment. Mr. D. A. Paranjpe was stationed at Belgaum.

66. In October 1919 the Director General of Archæology inspected the

Smaller Caves at
Elephanta.

caves of Elephanta on his way back from England and approved of the measures suggested in the second conservation note for the special repairs to the smaller caves on this Island.

B. Central India.

67. In Central India conservation work was in progress at Mandu in

Mandu.

the Dhar State and at Khajuraho, in Chhattarpur State. In Mandu Rs. 1,427 were spent from funds provided by the Imperial Government and Rs. 3,288 by the Dhar Darbar including the sum of Rs. 1,812 for the establishment maintained by the Darbar for the conservation of ancient monuments. The work of making the domes of the Jami Masjid watertight is in progress. The repairs to the tomb of Sultan Hoshang Ghorî could not be undertaken during this year also, as large marble slabs could not be procured at any cost. The Darbar is trying to obtain these from the Makrana quarries in Jodhpur. Dhar and Mandu were visited by Sir John Marshall, the Director General of Archæo-

logy in India, in January 1919, when most of the ancient monuments were inspected by him. He has also drawn up supplementary conservation notes on some of the monuments at Mandu. After his inspection the Director General was pleased to sanction a grant-in-aid of Rs. 25,000 for special repairs to the monuments at Mandu and materials were collected for carrying on special repairs on a larger scale at this place. The Dhar Darbar spent Rs. 614 in repairing the roads of the principal monuments at Mandu, in addition to the amount mentioned above.

68. The Chhatrapur Darbar spent Rs. 156 in repairs to the temples at Khajuraho. It appears that special repairs on a larger scale were not attempted during the year under review and the amount spent was devoted to ordinary or current repairs.

Rewa. 69. The Rewa Darbar carried out current repairs to the temples at Amarkantak and at Chandrehi.

C. Rajputana.

70. In Ajmir quarters were built for chowkidar inside the tomb of Abdulla Khan at cost of Rs. 777. The chain rail provided in front of the Badshahi building in Naya-Bazar proved quite inadequate to keep off loafers or stray cattle in spite of the fact that a chowkidar lives in the same compound in quarters provided for him by the Government. A compound wall was therefore provided in front at a cost of Rs. 716. One of the rooms in the Tahsil building was transformed into a strong room by the provision of iron bars, in the doors and windows at a total cost of Rs. 1,103.

71. The state of affairs at Dailwara near Mt. Abu still continues to be far from satisfactory. The Executive Engineer inspects the work from time to time, but the actual work is carried on to the instructions of the Managing Committee of the temple. The Secretary to the Honourable Agent to the Governor General in Rajputana in the Public Works Department attempted to convene a meeting of the representatives of the Jain Community of Ahmedabad and Ajmir with the officers of Public Works Department and of this Department in October 1919, but the attempt failed. The work that is going at present consists entirely of restorations of damaged bas-reliefs and sculptures, but the new copies are decidedly inferior to the old work and in many cases are not even exact replicas. Further details about the conservation of ancient monuments in Rajputana will be found in Appendix Part IV. C.

APPENDICES.

APPENDIX A. Superintendent's Diary.

1919-1920.

		1919.	Nov.	26th	.. Dighi.
				28th	.. Headquarters
April	1st	.. Maudu.		29th	.. Bombay.
	4th	.. Headquarters.	Dec.	1st	.. Bijapur.
	6th	.. Halwad.		5th	.. Cambay.
	7th-8th	.. Bhavnagar		6th	.. Tarapur.
	9th	.. Junagad		8th-9th	.. Headquarters.
	10th	.. Girnar, Somnath and		11th-12th	.. Bayana
		Verawal.		15th	.. Dokri.
	13th-14th	.. Bhuj.		16th	.. Damraho
	16th	.. Rajkot		17th	.. Alor
	19th-22nd	.. Headquarters		18th	.. Landhi.
	26th	.. Alwar.		19th	.. Karachi
	27th	.. Seriska.		20th	.. Reti.
May	1st-2nd	.. Headquarters.		24th	.. Bayana
	5th	.. Ajmer.		27th	.. Headquarters
	8th-18th	.. Headquarters.		29th	.. Girsankop.
	21st	.. Sitlaha near Dabhaura		30th	.. Sirsi.
	26th-27th	.. Nasik.		31st	.. Banavasi
	28th	.. Pandu Lena Caves.			
	31st-14th June	.. Headquarters.			1920.
June	15th	.. Karla Caves.	Jan	2nd	.. Haveri.
	17th	.. Unkal and Hubli		4th-6th	.. Headquarters
	18th	.. Dambal.		9th	.. Shankargarh.
	19th	.. Bijapur		10th	.. Lal Pahar.
	22nd-25th	.. Headquarters.		11th	.. Khohi.
	26th	.. Bombay.		14th	.. Headquarters.
July	28th-12th July	.. Headquarters.		15th-16th	.. Ahmednagar.
	13th	.. Bombay.		17th	.. Pimpri, Chauddeo, Pathar
	14th	.. Sholapur.			di.
	16th	.. Headquarters		18th	.. Ahmednagar
	17th	.. Bombay		19th-20th	.. Headquarters.
	19th-20th	.. Bijapur.		22nd	.. Garothi, Bolia.
	22nd	.. Bombay.		23rd	.. Kothadi.
	24th-25th	.. Headquarters.		24th	.. Bhanpura.
	27th-28th	.. Bijapur		25th	.. Dudhakhedi.
	29th	.. Navaraspur		26th	.. Kohala.
Aug.	31st-14th Aug	.. Headquarters		27th	.. Takhlaji.
	6th	.. Ahmedabad.		28th	.. Suudhara, Kethol
	7th	.. Dholka.		29th	.. Mehidpur.
	8th	.. Ahmedabad		30th	.. Jharda, Makla.
	9th	.. Prantij.	Feb.	2nd-5th	.. Headquarters.
	10th	.. Ranpur.		8th	.. Mahwa.
	11th	.. Virangan		10th	.. Agra.
	14th-15th	.. Headquarters.		12th	.. Ajmer.
	16th	.. Bombay		15th-16th	.. Headquarters.
	17th-19th	.. Headquarters		18th	.. Pavagadh
	21st	.. Cambay.		22nd-25th	.. Headquarters
	25th-26th	.. Headquarters.		27th	.. Indore.
	27th	.. Bombay.		28th	.. Depalpur.
	29th	.. Elephanta.		29th	.. Tharod, Vaikheda
Sept	31st-5th	.. Headquarters	March	1st	.. Surat.
	7th	.. Belgaum and Gokak Road		4th	.. Headquarters.
	8th	.. Ranebennur.		7th	.. Rampura.
	14th-16th	.. Bhatkal		8th	.. Mori.
Oct.	1st-8th	.. Headquarters		9th	.. Kukdeswar, Manasa
	11th	.. Jungshahi.		10th	.. Kanjarda.
	12th	.. Tatta.		11th	.. Antri.
	14th	.. Dadu.		13th-15th	.. Headquarters.
	15th	.. Khudabad		17th-18th	.. Bijapur
	16th	.. Rohri.		20th	.. Bombay.
	17th	.. Hyderabad (Sind).		21st	.. Rupbas.
	26th-31st	.. Khandagin.		23rd	.. Bombay.
Nov.	6th-13th	.. Headquarters		26th	.. Charkhari
	15th	.. Sholapur.		29th	.. Nasik.
	19th	.. Junagadh.		30th	.. Bombay.
	22nd-24th	.. Headquarters		31st	.. Headquarters

APPENDIX B.

List of Drawings prepared during the year 1919-1920.*

Serial No.	Locality.	Title.	Material.	Scale.	Remarks.
1444	Ajmer	Arhai-din-ka Jhompra: Plan	Paper	16' = 1"	Completed.
1445	Bijapur	Khat-i-Gulzar: inscription from the Athar Mahal.	"	2' = 1"	"
1446	Navalgund	Carved wooden doorway: elevation.	"	1' = 4½"	"
1447	Bayana	Ukha Mandir: Plan	"	4' = 1"	In progress.
1448	Bhumra	Siva temple: Plan	"	2' = 1"	
1449	Kohala	Chaturbhuj temple: Plan	"	4' = 1"	"
1450	"	Laxmi Narayan temple: Plan	"	4' = 1"	"
1451	"	Jain temple No. 1: Plan	"	5' = 1"	"
1452	"	" No. 2: Plan	"	4' = 1"	"
1453	"	Varaha temple: Plan	"	4' = 1"	"
1454	Mohar	Pataini-Devi temple: Plan	"	1' = 1"	"
1455	Sandhara	Bada Jain Mandir: Plan	"	4' = 1"	"
1456	"	Chhota Jain Mandir: Plan	"	4' = 1"	"
1457	"	Chaturbhuj temple: Plan	"	2' = 1"	"
1458	"	Jain Mandir of Tamboli	"	1' = 1"	"
1459	Torvi-Nauraspur	Sangit Mahal: Plan, elevation	"	8' = 1"	"
1460	"	Nari Mahal: Plan	"	10' = 1"	"
1461	Poona	Shanwar Wada: Plan	"	32' = 1"	"

* Twenty sheets of drawings, which were in progress during 1918-1919 completed during this year.

APPENDIX C.

List of Photographs taken during the year 1919-1920.

BOMBAY PRESIDENCY.

Serial No.	Size.	Subject.	Locality.	District or State.
4913	Full	Bagh Roza, view from S.W.	Ahmednagar City	Ahmednagar.
4914	"	Do. tomb close to the south doorway of the compound wall of, from west.	"	"
4915	"	Bagh Roza, three tombs to the S.W. of, from N.W.	"	"
4916	"	Faria Bagh, general view from east	"	"
4917	"	Do. do. from S.E.	"	"
4918	"	Do. north side central arch	"	"
4919	12 x 10	Base of pavilion used as petrol store, view from N.E.	Fort	"
4920	"	Gate-way of palace, used as Brigade supply Offices, view from west.	"	"
4921	"	Palace used as Brigade Head-Quarters back view from N.E.	"	"
4922	Full	Temple of Mahadev, to the S.E. of village, view from N.E.	Chaudgaon	"
4923	"	Temple of Mahadev, in village, shrine door	"	"
4924	"	East gate-way of the village, from west	Tisgaon	"
4925	"	West gate-way of the village, from west	"	"
4926	"	Carved wooden balcony and brackets with pillars in Barton Museum.	Bhavnagar	Bhavnagar State.
4927	"	Metal Jain image and door-way of shrine, in Barton Museum.	"	"
4928	"	Jain stele, in Barton Museum	"	"
4929	"	Jain Visva-Chakra on a stone slab, in Barton Museum.	"	"
4930	12 x 10	Begam's Mahal, ceiling	Ainapur	Bijapur.
4931	"	Adalat Mahal (Palace of justice) from Public Road.	Bijapur	"
4932	"	Adalat Mahal, A. masjid in the compound of, view from N.E.	"	"
4933	"	Adalat Mahal, B. masjid in the compound of, view from N.E.	"	"
4934	"	Chini Mahal, view from North	"	"
4935	"	Do. gate of, now used as treasury, view from North.	"	"
4936	"	Chini Mahal, gate of, stucco ornaments on ceiling.	"	"
4937	Full	Masjid view from S.W.	Khatijapur	"
4938	"	Tomb view from N.W.	"	"
4939	"	Billi Masjid, central mehrab	Cambay	Cambay State.
4940	"	Do. stone mehrab	"	"
4941	"	Masjid near Police Office, view from S.E.	"	"
4942	"	Tomb stone of Ikhtiyar-ud-Daula	"	"
4943	"	Do. do. proper left	"	"

Serial No.	Size.	Subject.	Locality.	District or State.
4944	Full	.. Tomb stone of Ikhtiyar-ud-Daula proper right	Cambay	.. Cambay State.
4945 Broken images under a tree	Tarapur	.. ..
4946 General view of first mound .. ..	..	.. ..
4947 General view of second mound .. ..	..	.. ..
4948 Image of Siva and Parvati .. ..	..	.. ..
4949 Temple of Madhukesvar, Nag Stele	Banavasi	.. Kanara.
4950 Chattries, general view from N.W.	Halwad	.. Dhrangdhra State.
4951 Sati stone No. I .. ..	..	.. ..
4952 Do. II .. ..	..	.. ..
4953 Do. III .. ..	..	.. ..
4954	Half	.. Temple of Doddabasavanna. showing struts, view from South.	Dambal	.. Dharwar.
4955 Temple of Doddabasavanna showing struts, view from West.	..	.. ..
4956	Full	.. Sati stone in Bahadur Khanji Museum	Junagad	.. Junagad State
4957 Clay model of a house in Bahadur Khanji Museum.	..	.. ..
4958 Uparkot caves, general view from South .. ..	..	.. ..
4959 Jain Masjid, interior	Patan Somanath	.. ..
4960 Khan's Masjid, front .. ..	..	.. ..
4961 Sayad Idris's Masjid, front view .. ..	..	.. ..
4962 Bhiddhnanjan, front view .. ..	..	.. ..
4963 Temple of Somanath. S.W. corner .. ..	..	.. ..
4964 Temple of Gaitesvara, before repairs, Sabhamandap, view from N.E.	Sarnal	.. Kaira
4965 Temple of Gaitesvara view from North .. ..	..	.. ..
4966 Do. do. Sabhamandap, ceiling from North.	Sarnal	.. Kaira.
4967 Temple of Gaiteshwar, Sabhamandap, ceiling from S.E.	..	.. ..
4968 Temple of Gaiteshwar. Sabhamandap, ceiling from S.W.	..	.. ..
4969 Temple of Gaiteshwar, Sabhamandap, Sikhara N.W. corner.	..	.. ..
4970 Shantappa Narayana Basti, view from N.W.	Bhatkal	.. Kanara.
4971 Sankar Narayana Basti, view from N.E. .. ..	..	.. ..
4972 Ketpai Narayana Devasthan, view from N.E. .. ..	..	.. ..
4973 Narsimha Devasthan, view from S.E. .. ..	..	.. ..
4974 Shantappa Naik's Tirumal Devasthan, Dhvaja Stambha	..	.. ..
4975 Shantappa Naik's Tirumal Devasthan, Dhvaja Stambha, general, view from N.E. .. ..	..	.. ..
4976 Shantappa Naik's Tirumal Devasthan, Dhvaja Stambha door-way.	..	.. ..
4977 Temple of Siva, view from S.W.	Dighi	.. Khandesh Bast.
4978 Temple of Siva, shrine door-way .. ..	..	.. ..
4979 Temple of Siva, pillars in Mandapa .. ..	..	.. ..
4981 Do. brackets of ceiling in Mandapa Nos. II and III.	..	.. ..
4982 Temple of Siva, brackets of ceiling in Mandapa No. I.	..	.. ..
4983 Temple of Siva, brackets of ceiling in Mandapa No. II.	..	.. ..
4984 Temple of Siva, brackets of ceiling in Mandapa No. III.	..	.. ..
4985 Temple of Siva, brackets of ceiling in Mandapa No. IV.	..	.. ..
4986 Image of Devi on east wall north end .. ..	..	.. ..
4987 Tomb of Raja Alikhan Faruqi, view from N.E.	Thainer	.. ..
4988 Do. do. interior of dome. .. ..	..	.. ..
4989 Baba Man's Masjid, view from N.E.	Champurauer	.. Pauch Mahals.
4989A Do. do. view from N.W. .. ..	..	.. ..
4990 Kamani Masjid, view from N.W. .. ..	..	.. ..
4991 Jain Temple, No. I, view from East	Pavagarh	.. ..
4992 Do. No. II from Wes. .. ..	..	.. ..
4993 Ruined Jain temple, view from N.W. .. ..	..	.. ..
4994 Temple of Siva, view from North .. ..	..	.. ..
4995	12 x 10	.. Shanwarwada. Ganapati gate, view from N.E.	Poona City	.. Poona.
4996	12 x 10	.. Shanwarwada Delhi gate, view from North .. ..	..	.. ..
4997	Full	.. Do. do. courtyard before excavation from S.W. corner.	..	.. ..
4998 Shanwarwada Delhi gate. with fort wall west side south corner.	..	.. ..
4999 Shanwarwada Delhi gate. view from N.E. corner .. ..	..	.. ..
5000 Do. do. view from N.W. corner .. ..	..	.. ..
5001 Do. do. view from 3rd level of terrace-garden	..	.. ..
5002	12 x 10	.. Shanwarwada Delhi gate, cistern after excavation view from east.	..	.. ..
5003	Full	.. Sholapur fort. entrance gate. view from North-east.	Sholapur Fort	.. Sholapur.
5003A Balcony in the fort, view from east .. ..	..	.. ..
5004 Guns. in Fort .. ..	..	.. ..
5004A Munjaba near the main gateway .. ..	..	.. ..
5005 Fort 2nd gate. view from N.E. .. ..	..	.. ..
5005A Fort, general view from N.W. .. ..	..	.. ..
5006 Do. 3rd gate, view from N.E. .. ..	..	.. ..
5006A Arch, in the rampart to the west side of fort wall	..	.. ..

Serial No.	Size.	Subject.	Locality.	District or State.
5007	Full	Fort, bastion over the underground temple, view from N.E.	Sholapur Fort	Sholapur.
5008	"	Fort, temple underground, before excavation	"	"
5009	"	Do. enlarged view	"	"
5010	"	Do. underground, after excavation of antarala.	"	"
5011	"	Fort, temple plinth of Mandapa	"	"
5012	12 x 10	Do. image of Attendant of Siva found near the antarala.	"	"
5013	"	Fort, temple, view from S.W.	"	"
5014	"	Do. view from S.E.	"	"

SIND.

5015	12 x 10	Ghulam Nabi's tomb, view from east	Hyderabad	Hyderabad.
5016	"	Ghulam Shah Kalhora's tomb, view from N.E.	"	"
5017	Full	Tombs on Chaukhandi Hill, from S.E.	Landhi	Karachi.
5018	"	Do. do. another	"	"
5019	"	East gate of tomb of Prince Mubarak Khan	Tatta	"
5020	"	South gate of do. do.	"	"
5021	"	Mihrab in tomb of Jam Nizamuddin	"	"
5022	"	North gate of do.	"	"
5023	"	West gate of do.	"	"
5024	12 x 10	Mud tower view from S.W.	Dhamraho	Larkhana.
5025	"	Stupa No. I view from West	Mohinjo Daro	"
5026	"	Do. enlarged view showing drum	"	"
5027	"	Do. No. II view from S.W.	"	"
5028	Full	Satyan-jo-than, general view from North	Rohri	Sukkar.

RAJPUTANA.

5029	Full	Arhai-din-ka Jhompra, view from N.E.	Ajmer	Ajmer.
5030	"	Do. do. interior of prayer chamber view from north.	"	"
5031	"	Arhai-din-ka Jhompra, central arch	"	"
5032	"	Do. do. details of lower portion of left side.	"	"
5033	"	Arhai-din-ka Jhompra, minars on the central arch view from N.W.	"	"
5034	"	Arhai-din-ka Jhompra, outside minar of the S.E. corner, view from N.E.	"	"
5035	"	Khaja Pir's Dargah Shahajahan's mosque, view from S.E.	"	"
5036	"	Tomb of Fath Jang view from west	Alwar	Rajputana.
5037	"	Pathan tomb, view from N.W.	"	"
5038	"	Ukha Mandir, broken Jain image in the courtyard.	Bayana	Bharatpur State
5039	"	Ukha Mandir, ceiling of shrine	"	"
5040	"	Do. ceiling of Pradakshina path to the west of shrine	"	"
5041	"	Ukha Mandir, images in the courtyard	"	"
5042	"	Do. pillars in North verandah	"	"
5043	"	Do. pillar in Sabha Mandap	"	"
5044	"	Ukha Masjid, central Mihrab	"	"
5045	"	Do. Toran inside front gate	"	"
5046	"	Baradari, view from S. W.	Bayana Fort	"
5047	"	Bhim Lat (inscribed pillar)	"	"
5048	"	Lakshmi Rani's Mahal, front gate	"	"
5049	"	Mahal to the south of Bhim Lat, view from North.	"	"
5050	"	Mi ar to the west of Bhim Lat, view from S.E.	"	"
5051	"	Old Kacheri, pillars in Hall	"	"
5052	"	Purani Gam, general view from N.E.	Rupbas	"
5053	"	Bhimsen's Lat, general view from S.W.	"	"
5054	"	Lolat, view from S.W.	"	"
5055	"	Do. bell-shaped capital	"	"
5056	"	Mahal, general view from N.W.	"	"
5057	"	Image lying near Lolat	"	"
5058	"	Temple of Deoji, general view from S.W.	"	"
5059	"	Temple image of Yudhisthira with Narayana standing on his shoulders and surrounded by figures of five Pandus.	"	"
5060	"	Temple image of Baladeo	"	"
5061	"	Do. do. Thakurani	"	"

CENTRAL INDIA.

5062	12 x 10	Temple of Chandika, general view	Antri	Indore State.
5063	Full	Kali-devar-ka Kund, view from S.W.	Bhanpura	"
5064	"	Broken image at Kali-devar ka Kund	"	"
5065	"	Do. do. do.	"	"
5066	"	Image of Kuvera in village	"	"
5067	"	Large Jain image	"	"
5068	12 x 10	Temple of Devi, view from S.E.	Delchi	"
5069	Full	Do. Mahadeo, view from North	Dhundhera	"

Serial No.	Size.	Subject.	Locality.	District or State.
5070	Full	.. Temple of pillar in Hall ..	.. Dhundhera ..	.. Indore State.
5071	..	.. Do. Mataji, image of Seshsayin ..	.. Dadbhakheda ..	..
5072	..	.. Do. Navagraha-panel ..	.. ..	..
5073	..	.. Old site general view ..	.. Honglajgadhi ..	..
5074	..	.. Temple of Mahadeo, general, view from S.E. ..	.. ..	..
5076	..	.. Image of Siva and Parvati ..	.. ..	..
5077	..	.. Do. Chaturbhuj ..	.. ..	..
5078	..	.. Do. Siva and Parvati in courtyard ..	.. ..	..
5079	..	.. Temple of Mahadeo Sivalinga in shrine ..	.. ..	..
5080	..	.. Do. Mataji, view from S.W. ..	.. ..	..
5081	..	.. Do. Rama, view from S.W. ..	.. ..	..
5082	12 x 10	.. Do. Jhardesvar Mahadeo, view from N.E. ..	.. Jharda ..	..
5083	..	.. Two images, in village under a tree ..	.. ..	..
5084	Full	.. Temple of Chaturbhuj, shrine door ..	.. Kanjarda ..	..
5085	12 x 10	.. Jain temple, Sabha Mandapa ..	.. Kethuli ..	..
5086	..	.. Do. front doorway ..	.. ..	..
5087	..	.. Jain temple (Seshanath), view from S.W. ..	.. ..	..
5088	..	.. Do. carvings on wall ..	.. ..	..
5089	..	.. Do. porch from S.E. ..	.. Kohata ..	..
5090	Full	.. Old Jain temple shrine doorway ..	.. ..	..
5091	12 x 10	.. Temple of Lakshmi-Narayana, view from S.E. ..	.. ..	..
5092	Full	.. Do. do. shrine door ..	.. ..	..
5093	12 x 10	.. Do. Varaha, general view from S.W. ..	.. ..	..
5094	..	.. Do. images in shrine ..	.. ..	..
5095	Full	.. Do. image of Vishnu in lower chamber ..	.. ..	..
5096	..	.. Do. image of Vadari Narayana in lower chamber ..	.. ..	..
5097	..	.. Temple of Chaturbhuj, view from S.W. ..	.. ..	..
5098	..	.. Do. image of Nandi in Mandapa ..	.. ..	..
5099	..	.. Jain temple, view from West ..	.. Kukdeswar ..	..
5100	12 x 10	.. Do. shrine door ..	.. ..	..
5101	Full	.. Do. panel of Krishna Lila ..	.. ..	..
5102	..	.. Temple of Chaturbhuj, view from N.W. ..	.. ..	..
5103	12 x 10	.. Do. Ganesh, view from East ..	.. Makla ..	..
5104	..	.. Do. Makleswar, view from S.W. ..	.. ..	..
5105	Full	.. Image of Bhairava, near Devi temple ..	.. Mori ..	..
5106	..	.. Do. Kamadhenu and Ganesh in village ..	.. ..	..
5107	Full	.. Image of Seshsayin in village ..	.. ..	..
5108	..	.. Jain temple, view from South ..	.. ..	..
5109	..	.. Kalpataru near Devi temple ..	.. ..	..
5110	..	.. Pillars to the south of Jain temple ..	.. ..	..
5111	..	.. Platform of a Jain temple, view from West ..	.. ..	..
5112	..	.. Temple of Nandikesvar, loose image of Siva and Parvati in shrine ..	.. Navahi ..	..
5113	..	.. Temple of Nandikesvar, lower portion of a doorjamb lying outside ..	.. ..	..
5114	..	.. Door frames fixed in wall of a well to the west of the above temple. ..	.. ..	..
5115	..	.. Door frame another one fixed in wall of a well to the west of the above temple. ..	.. ..	..
5116	..	.. Temple of Nandikesvar in village ..	.. ..	..
5117	..	.. Cave No. 1, front view ..	.. Poladongar ..	..
5118	..	.. Do. interior of Chaitya Hall ..	.. ..	..
5119	..	.. Do. Chaitya ..	.. ..	..
5120	..	.. Cave, near cave No. 1, front view ..	.. ..	..
5121	..	.. Another cave Do. do. ..	.. ..	..
5122	..	.. Sculptures lying in fields ..	.. Puragilma ..	..
5123	..	.. Do. do. another ..	.. ..	..
5124	..	.. Top of a door frame near Dugribaodi ..	.. Sandalpur ..	..
5125	..	.. Bada Jain temple, lintel with bas-reliefs, front ..	.. Sandhara ..	..
5126	..	.. Do. do. do. bottom ..	.. ..	..
5127	..	.. Do. do. do. back ..	.. ..	..
5128	..	.. Do. ceiling of Mandapa ..	.. ..	..
5129	12 x 10	.. Chota Jain temple, shrine door ..	.. ..	..
5130	..	.. Do. do. Meru ..	.. ..	..
5131	Full	.. Temple of Chaturbhuj, door frames ..	.. ..	..
5132	..	.. Do. Tamboli, pillar in Hall ..	.. ..	..
5133	12 x 10	.. Do. Takharji, general view from S.E. ..	.. Fakhakesvar ..	..
5134	..	.. Do. image in shrine ..	.. ..	..
5135	..	.. Do. images lying outside ..	.. ..	..
5136	Full	.. Depal Sagar tank, view from S.W. ..	.. Vanadia ..	..
5137	..	.. Jain temple, view from S.W. ..	.. ..	..
5138	..	.. Temple of Siva, shrine door ..	.. Vithalपुरa ..	..
5139	..	.. Do. inscribed image fixed in left side wall from outside ..	.. ..	..
5140	..	.. Images of Kuvera and Naga near Bara Talav ..	.. Vaikheda ..	.. Jaora State
5141	..	.. Do. Bodhisattava, near tank ..	.. ..	..
5142	..	.. Jain temple, view from S.W. ..	.. ..	..
5143	..	.. Do. shrine door ..	.. ..	..
5144	..	.. Do. doorway ..	.. ..	..
5145	..	.. Do. pillar in courtyard ..	.. ..	..
5146	..	.. Torso of colossal Vishnu image ..	.. Ataria Khara ..	.. Nagod State
5147	..	.. Fragment of a Vishnu image ..	.. ..	..
5148	..	.. Image of Varaha ..	.. ..	..
5149	..	.. Do. Yaksha ..	.. ..	..
5150	..	.. Lower portion of doorjamb and a piece of a pillar. ..	.. ..	..
5151	..	.. Siva Linga No. 1, at Nakti-ki-talai. ..	.. ..	..

Serial No.	Size.	Subject.	Locality.	District or State.
5152	Full	Siva Linga No. II, at Nakti-ki-talai	Ataria Khera	Nagod State
5153	"	Temple of Siva, general view	Bhumra	"
5154	"	Do. view from S.E.	"	"
5155	"	Do. shrine door	"	"
5156	"	Do. broken image near hy, front view	"	"
5157	"	Do. back view	"	"
5158	"	Temple of Siva, Siva Linga in shrine	Khoh	"
5159	"	Do. do. broken images lying outside	"	"
5160	"	Do. do. enlarged view	"	"
5161	"	Do. do. another view	"	"
5162	"	Do. do. broken image of Mahisasura mardini.	"	"
5163	"	Temple of Siva, a piece of lower portion of a doorjamb.	"	"
5164	"	Temple of Pataini Devi, view from N.E.	Mohar	"
5165	"	Do. do. front view	"	"
5166	"	Do. do. image in shrine	"	"
5167	"	Image of Hara Parvati	Shankargarh	"
5168	"	Do. do.	"	"
5169	"	Do. do. and Suryanarayana	"	"
5170	"	Image of Ganesh and a Soldier	"	"
5171	"	Chaitya-window with head of a female	"	"
5172	"	Siva linga	"	"
5173	"	Temple of Siva, general view from S.E.	"	"
5174	"	Do. shrine door	"	"
5175	"	Hath-baba, front view	Uchahra	"
5176	"	Do. side view	"	"
5177	"	Do. back view	"	"

BARODA STATE.

5178	Full	Arjunshah's tomb, view from N.W.	Petlad	Baroda State.
5179	"	Do. front view	"	"

APPENDIX D.

List of Inscriptions copied during the year 1919-1920.

Serial No.	Locality.	Position of Inscription.	Date.
HINDU AND BUDDHIST INSCRIPTIONS.			
2904	Ajmer	Museum, on stone	Sanskrit inscription dated 1202 V.E.
2905	Banavasi	On slate slab of Nag	Brahmi inscription.
2906	Bayana	Ukha Mandir on a slab	Sanskrit inscription dated 1012 V.E.
2907	Bhavnagar	Barton library and Museum, on stone	Brahmi inscription dated 1 (3) x 6 V.E.
2908	"	Do. do.	Date not legible.
2909	"	Do. do.	Fragmentary without date.
2910	Bhuj	Museum, on stone	Brahmi inscription, 's 52.
2911	"	Do. do.	Do.
2912	"	Do. do.	Do.
2913	"	Do. do.	Do.
2914	"	Do. do.	Do.
2915	Cambay	Gujrati girls' school on slab	Bilingual inscription, Sanskrit dated 1444 V.E.
2916	"	On a pillar in Jami Masjid	Sanskrit inscription dated 1468 V.E.
2917	Junagad	Bahadur Khanji Museum on slab	Brahmi, fragmentary without date.
2918	"	Do. do.	Sanskrit, fragmentary without date.
2919	"	Do. do.	Do. do.
2920	"	Do. do.	Do. do.
2921	"	Do. do.	Do. do.
2922	"	Slab in Account Office	Brahmi fragmentary with date, not clear.
2923	Junnar Caves	No. 1	Brahmi inscription without date.
2924	"	" 2	Do. do.
2925	"	" 3	Do. do.
2926	"	" 4	Do. do.
2927	"	" 5	Do. do.
2928	"	" 6	Do. do.
2929	"	" 7	Do. do.
2930	"	" 8	Do. do.
2931	"	" 9	Do. do.
2932	"	" 10	Do. do.
2933	"	" 11	Do. do.
2934	"	" 12	Do. do.
2935	"	" 13	Do. do.
2936	"	" 14	Do. do.
2937	"	" 15	Do. do.
2938	"	" 16	Do. do.
2939	"	" 17	Do. do.

Serial No.	Locality.	Position of Inscription.	Date		
2940	Junnar Caves	No. 18	Brahmi inscription without date.		
2941	"	" 19	Do.	do.	
2942	"	" 20	Do.	do.	
2943	"	" 21	Do.	do.	
2944	"	" 25	Do.	do.	
2945	"	" 26	Do.	do.	
2946	"	" 27	Do.	do.	
2947	"	" 28	Do.	do.	
2948	"	" 29	Do.	do.	
2949	"	" 30	Do.	do.	
2950	"	" 31	Do.	do.	
2951	"	" 32	Do.	do.	
2952	"	" 33	Do.	do.	
2953	"	" 34	Do.	do.	
2954	Kanheri caves	" 2	Do.	do.	
2955	"	" 2	Do.	do.	
2956	"	" 2	Do.	do.	
2957	"	" 3	Do.	do.	
2958	"	" 3	Do.	do.	
2959	"	" 3	Do.	do.	
2960	"	" 3	Do.	do.	
2961	"	" 3	Do.	do.	
2962	"	" 4	Do.	do.	
2963	"	" 5	Do.	do.	
2964	"	" 7	Do.	do.	
2965	"	" 7	Do.	do.	
2966	"	" 12	Do.	do.	
2967	"	" 12	Do.	do.	
2968	"	" 19	Do.	do.	
2969	"	" 59	Do.	do.	
2970	"	" 59	Do.	do.	
2971	"	" 64	Do.	do.	
2972	"	" 75	Do.	do.	
2973	"	" 76	Do.	do.	
2974	"	On a detached rock standing between caves 14 and 15.	Sanskrit fragmentary without date.		
2975	Kanjarda (Indore State).	On the right jamb of doorway of Chatrabhuj temple.	Sanskrit inscription without date.		
2976	Karla Caves	Chaitya Cave, below three elephants right side.	Brahmi	do	
2977	"	Chaitya Cave, above three elephants left side.	Do.	do.	
2978	"	Chaitya Cave, above the top of the right side corner door.	Do.	do.	
2979	"	Chaitya Cave, inside top of main entrance	Do.	do.	
2980	"	Do. on the lion pillar in front of.	Do.	do.	
2981	"	Do. main entrance right side.	Do.	do.	
2982	"	Do. do	Do.	do.	
2983	"	Do. above right side corner door	Do.	do.	
2984	"	Do. on the third pillar in hall	Do.	do.	
2985	"	Do. on the fourth pillar in hall	Do.	do.	
2986	"	Do. on the fifth pillar in hall.	Do.	do.	
2987	"	Do. on the seventh pillar in hall	Do.	do.	
2988	"	Do. left side of the corner door	Do.	do.	
2989	"	Do. above three elephants right side.	Do.	do.	
2990	"	Do. near entrance gate	Do.	do.	
2991	"	Do. near the gate pillar	Do.	do.	
2992	Lal-Pahar (Nagod State)	On the top of hill.	Sanskrit inscription dated 6th Kala Churi era.		
2993	"	Do. do.	Sanskrit inscription no date.		
2994	Mohor (Indore State).	On a image of Patinidevi in shrine	Names of images in Sanskrit no date.		
2995	Pura-Gillana (Indore State)	On the image fallen in fields near the village.	Sanskrit inscription no date		
2996	"	Do. do.	Do.	do.	
2997	Rajkot	Watson Museum on stone	Brahmi inscription 127 S'.		
2998	"	Do. do.	Do.	103 S'.	
2999	"	Do. do.	Do.	without date.	
3000	Rupbas	On the left side of the image lying near Lolat.	Fragmentary Sanskrit without date.		
3001	"	Bhimsena lat	Do.	do	1609 (V E.)
3002	Sholapur	East side wall of Fort, inside to the N.E. Corner.	Sanskrit inscription 1466 S'.		
3003	"	On a slab fixed in well near the excavated temple.	Do	do.	1575 S'
3004	Somanath-Patan	On a slab in Wahivatdar's Office	Do.	do.	1272 V.E.
3005	"	Do. do.	Do.	do	1442 V E.
3006	"	Do. do.	Do.	do.	without date.
3007	"	Bhadrakali temple	Do.	do	850 Valabhi Somvat 1169 A.D
3008	"	On a pillar in old Somanath temple	Do.	do.	date illegible.
3009	Sopara	Stone lying in B.B.R.A.S.	Brahmi inscription fragmentary without date.		
3010	Tarapur (Cambay State)	On a slab fixed in well near village	Sanskrit inscription 1518 V.E		
3011	Un (Indore State)	Matha. on a wall to the proper left of shrine door.	Do.	do	without date.

Serial No.	Locality	Position of Inscription.	Date.		
MUHAMMADAN INSCRIPTIONS.					
3012	Cambay	On a loose slab in the mosque near Police Office.	Mohammadan inscription dated 808 A.H.		
3013	"	Tomb of Fakhru'd-daulah wa'd-din Abu-Bakar.	Do.	do.	818
3014	"	Tomb of Ikhtyarud-daulat wa'd-din	Do	do.	716
3015	"	Do. the Vazir. Umar bin Ahmadul Kazeruni. [wall.	Do	do	814
3016	"	Parwar Shah's Durga on slab fixed on	Do	do.	716
3017	"	Tomb of Khwaja Shihabuddin Ahmad	Do	do.	731
3018	"	Do. Shamsuddin Ali	Do	do.	709
3019	"	Do. Asiruddin Kafur Atiq	Do	do.	713
3020	"	Do. Muizuddin Ali	Do.	do.	700
3021	"	Do. Maulana Muhammad	Do	do.	date lost.
3022	"	Do. Kamaluddin Muhammad	Do.	do.	736 A.H.
3023	"	Do. Hasan	Do	do.	731
3024	"	Do. Sati	Do.	do.	740
3025	"	Do. Jamal	Do.	do.	904
3026	"	Do. Abu Bakar	Do.	do.	730
3027	"	Do. Zainuddin Ali	Do.	do.	785
3028	"	Do. Tajuddin Ali	Do.	do	780
3029	"	Do. Zainuddin Ali	Do.	do.	731
3030	"	Do. Haji Ibrahim	Do.	do	790
3031	"	Do. Kabiruddin Muhammad Mansur	Do.	do.	728
3032	"	Do. Shamsuddin Muhammad	Do.	do.	732
3033	"	Do. do.	Do.	do.	738
3034	"	Do. Fakhruddin Ahmad	Do.	do.	721
3035	"	Do. Haji Abu Bakar	Do.	do.	710
3036	"	Do. Haji bin Muhammad	Do.	do	725
3037	"	Do. Tajuddin Umar	Do.	do	720
3038	"	Do. on slab erected outside the building.	Do	do	979
3039	"	On tomb near courts	Do.	do	928
3040	"	Khaja Khizr, on slab	Do.	do.	772
3041	"	Do. do.	Do.	do.	791
3042	"	Do. do.	Do.	do.	791
3043	"	Sadyawal Masjid on slab	Do.	do.	827
3044	"	Billi Masjid on slab fixed on wall.	Do.	do.	883
3045	"	Do. do.	Do.	do.	782
3046	"	Do. on slab of mihrab	Do.	do.	726
3047	"	Tajuddin's tomb	Do.	do.	740
3048	Cambay-nagar	Rani Bibi's tomb	Do.	do.	938
3049	Cambay	Saggarwada Masjid on slab	Do.	do.	712
3050	"	Bara Shahi tomb	Do.	do.	919
3051	"	Do. do.	Do.	do.	843
3052	"	Pir Murad on slab	Do.	do	938
3053	"	Bhuleki Muhalleki Masjid	Do.	do.	921
3054	"	Gujarathi girls' school	Do.	do.	918
3055	"	Do. do.	Do.	do	1444 Somvat
3056	"	Outside tomb of Parwarshah	Do.	do.	679 A.H.
3057	Khatijapur	On sides of tomb	Do.	do.	no date
3058	Sholapur	On the third entrance gate	Do	do.	"
3059	"	On the east side of the inner fort wall	Do.	do	984 A.H.
3060	"	On the second entrance gate	Do.	do.	986
3061	Tatta (Sind)	Nawab Isa Khan's tomb	Do.	do.	962
3062	"	On the tomb of Mirza Jani Beg	Do.	do.	978
3063	"	Do. do.	Do	do.	1021
3064	"	Jam Nizam-ud-din's tomb on west side doorway.	Do.	do.	915
3065	"	Tomb of Mirza Muhammad Tarkhan Isa	Do.	do.	970
3066	"	Do. Mirza Sultan Mukim	Do	do.	962
3067	"	Do. Miyan Fath Khan's sister	Do.	do.	898
3068	"	Biram Sultana, daughter of Mirza Kasim	Do.	do.	966
3069	"	South gate of tomb of Mubarak Khan	Do.	do.	no date.
3070	"	On tomb of Mubarak Khan	Do.	do.	"

APPENDIX E.

Annual Expenditure of Survey.

Salaries —			Rs. As. P.	Rs. As. P.
Superintendent .. ..	..	..	6,470 15 0	
Assistant Superintendent .. ..	..	..	2,250 0 0	
Establishment .. ..	..	..	5,481 7 8	
			<hr/>	14,202 7 2
Allowances —				
Travelling allowances—				
Superintendent .. ..	..	..	4,250 11 0	
Assistant Superintendent .. ..	..	..	94 8 0	
Establishment .. ..	..	..	3,161 0 8	
War allowance .. ..	..	..	1,343 3 4	
			<hr/>	8,850 0 0
Supplies and Services.—				
Excavations .. ..	..	..	164 8 0	
Photographs and Photo material .. ..	..	..	644 5 0	
Purchase and repair of tents .. ..	..	..	77 14 0	
			<hr/>	826 11 0
Contingencies :—				
Purchase of Stationery .. ..	..	..	144 7 0	
Purchase of books .. ..	..	..	506 8 0	
Liveries to Peons .. ..	..	..	100 0 0	
Postage and telegrams .. ..	..	..	640 0 0	
Conveyance of office kit .. ..	..	..	1,767 14 6	
Purchase and repair of furniture .. ..	..	..	98 1 0	
Miscellaneous .. ..	..	..	326 6 6	
			<hr/>	3,583 5 0
Grand Total				<hr/> 27,462 7 2 <hr/>

APPENDIX F.

Antiquities acquired by different Museums.

I. PRINCE OF WALES MUSEUM OF WESTERN INDIA.

The collection of copper-plates purchased by the Trustees from Mrs. Da Cunha is the most important addition to the collection of the Prince of Wales Museum of Western India, a detailed description of which will be found in part II A. Mr. V. K. Namjoshi, B.A., Administrator of Cambay presented the second plate of a grant of Dhruvsena I Valabhi to this Museum on behalf of an inhabitant of Cambay. Mr Namjoshi also presented two sculptures to this Museum on behalf of the Cambay State. One of these was found in the walls of the Jami Masjid which had partly collapsed and which is the lower part of a marble doorjamb from a Saiva temple bearing the figure of an attendant of Siva in a niche. The second sculpture was found at Tarapur in the same state and is an image of Hara-parvati in marble. The following coins were added to the cabinet during the year under review :—

*List of Coins acquired for the Prince of Wales Museum of, Western India,
Bombay during 1919-1920.*

Dynasty				Gold.	Silver.	Copper and other metals.
NON-MUHAMMADAN COINS.						
Greek Kings of Bactria.	India	..	..	..	..	1
Indo-Scythian	..	..	..	..	..	14
Indo-Parthian	..	..	..	..	..	2
Kushan	..	..	..	1	..	6
Andhra	..	..	..	..	..	2
Kshatrapa	..	..	..	..	17	..
Trikutaka	..	..	..	..	9	..
Gupta	..	..	..	2	13	..
Punchmarked	..	..	..	..	2	..
Mediæval—						
Indo-Sassanian	..	..	..	1	3	..
North India	..	..	..	..	1	2
Central India	..	..	..	2	..	..
Rajputana	..	..	..	..	..	7
Native States—						
“	Cutch-Kathiawad	..	..	4	10	7
“	Baroda	..	..	..	6	8
“	Miscellaneous	..	..	..	22	4
South India.—Early anonymous						
“	Vijaynagar	..	..	20	..	..
“	Yadavas of Devagiri	..	..	4	..	..
“	Chalukyas of Kalyan	..	..	9	..	..
“	Miscellaneous	..	..	4	2	1
Mysore	..	..	..	10	3	15
East India Company	..	..	..	7	16	1
Foreign	..	..	..	1	..	..
TOTAL				71	104	70
MUHAMMADAN COINS						
Persia	..	..	..	26	277	12
Khalifs-Abhasi	..	..	..	50	728	..
“	Amavi	..	..	2	154	..
Sultans of Gujrat	..	..	..	..	37	115
“	Delhi	..	..	57	105	510
“	Bengal	..	..	..	30	1
“	Jaunpur	..	..	..	1	145
“	Malwa	..	..	..	..	1
Mughal	..	..	..	35	361	14
Durrani	..	..	..	3	4	..
Bahmani	..	..	..	..	..	4
Shahs of Golkonda	..	..	..	..	10	5
Nawabs of Awadh	..	..	..	3	1	..
Kabul	..	..	..	..	1	4
Shikh	..	..	..	..	1	..
Miscellaneous	..	..	..	..	5	15
TOTAL				176	1,715	826
GRAND TOTAL				247	1,819	896
IN ALL				..	..	2,962

II. THE ANTIQUARIAN MUSEUM, POONA.

This Museum has practically ceased to exist as most of its contents were packed in boxes and sent to Bombay when this office was removed to the Central Office Buildings in 1914. It still continues to receive coins from other provinces as the name of the Prince of Wales Museum of Western India is not yet included in the distribution list of Treasure Trove coins of other provinces. The following coins were added to the coin cabinet during the year under review :—

Class of coins	..	..	A'	R	E
Sultans of Delhi	..	..	..	1	..
Mediæval, Northern Indian	..	..	..	3	..
Mughal	..	..	..	31	..
Qutbshahi of Golconda	..	..	..	..	4
Adilshahi of Bijapur	..	..	..	..	9
Total	..	Nil		35	13

III. THE MUSEUM OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

The total number of coins added to this museum was 121 out of which 8 were gold, 95 silver, 10 billon and 8 copper. Seven coins were presented by the Government of the Central Provinces, eleven by the Government of the United Provinces, four by the Phaltan State, two by the Government of Bombay, one each from the Government of the North West Frontier Province and the Jodhpur Durbar, and ninety-five from Sir Ramkrishna Gopal Bhandarkar. A detailed list of coins received is given below :—

Mediæval India (Gold)

- 1 Govind Chandra Dev Rahtor of Kanaauj.
- 1 Gangeya Dev of Kalachuri Dynasty.

Presented by U.P. Government.

Southern India (Gold).

- 1 Flat blank Pillet.
- 1 Vishnu Pagoda.
- 2 Krishna Raja of Vijayanagar.

Presented by the Phaltan Durbar.

- 2 Krishna Raja of Mysore.

Presented by Bombay Government.

Ancient India (Silver).

- 92 Punchmarked.

Presented by Dr. R. G Bhandarkar.

- 1 Gadhaiya.

Presented by the Jodhpur Durbar.

Mughals of India (Silver).

- 2 Aurangzeb, Mint Surat.
- (1) 1103 Reg. 35.
- (2) No date.

Presented by C.P. Government.

Presented by N.W.F.P. Government.

Sultans of Delhi (Billon).

- 5 Alau-d-din Muhammad Shah II, Khilji, 701, 702, 2 of 704 and 707.
- 2 Qutbu-d-din Mubarak I, Khilji, 716, 719.
- 1 Ghiyasu-d-din Tughalak I, 720.

Presented by U.P. Government.

Indo-Sassanians (Billon).

Presented by C.P. Government

Mughals of India (Copper).

- 2 Akbar, Mint Delhi, 981.
- 1 Aurangzeb, Mint Surat.

Presented by U.P. Government.

Presented by C.P. Government.

Kings of Golconda (Copper).

1 Abdullah Qutb Shah, 1068.

1 Abdul Hasan Shah, 1093.

Presented by C.P. Government.

South Indian (Copper).

1 Wadeyar Dynasty.

2 Copper (illegible).

Presented by Dr. Sir R. G. Bhandarkar.

IV. BIJAPUR MUSEUM.

The acquisition of articles of the period of the rule of Adilshahi Sultans of Bijapur continues very steadily. At the end of the year under review Mr. R. E. A. Elliott, I.C.S. District Sessions Judge, Bijapur was appointed a member of the committee of management and since that date he is taking very great interest in collecting specimens for this Museum. The following specimens were collected for the Bijapur Museum in 1919-1920:—

Serial No.	Name of the Article.	Price.	From whom purchased.
		Rs. As. P.	
1	One Hucca Bedari (made of zinc with silver ornamentations over it).	5 0 0	Saiyad Mustafa Huseni.
2	One Quran MS.	25 0 0	Kamruddin Saheb Shaman Bangi.
3	One Old copper-plate.	12 0 0	S. A. Bangi.
4	One Barchhi (spear).	25 0 0	Maktum Saheb Amin Saheb.
		Rs. As. P.	
5	One Ming Bowl ..	15 0 0	Jafar Saheb Bangi.
	One Later Blue China ..	15 0 0	
	Blue Jar ..	20 0 0	
6	Three Old Silver coins.	6 0 0	Vithaldas J. Darbar.
7	Three Qurans MSS.		
	I ..	100 0 0	Hasham Walad Jafar Saheb Bangi.
	II ..	50 0 0	
	III ..	25 0 0	
	IV Tafsir Huseni MS. ..	75 0 0	
8a	Four Silver coins.	6 0 0	Vazirkhan Imamkhan.
8b	Books and bowls.		
	1 Persian Poetry ..	10 0 0	Hasham Walad Jafar Saheb Bangi.
	2 " " " " ..	5 0 0	
	3 China bowl ..	10 0 0	
	4 " " " " ..	20 0 0	
	5 Diwan Shaikh Sadi ..	20 0 0	
	6 Masnawi ..	30 0 0	
9	One China Bowl.	50 0 0	Saiyad Mustafa Huseni.
10	Mufta-ul-Zaman MS.	50 0 0	" " " " MS.
11	Four Sanads.	100 0 0	Hasham Walad Jafar Saheb Bangi.
	1 ..	40 0 0	Saiyadshah Mustata Huseni Kadri.
	2 ..	40 0 0	
	3 ..	10 0 0	
	4 ..	10 0 0	
12	Kitab Hakim Khakani.	150 0 0	
	<i>China Ware.</i>		
13	China bowl.	15 0 0	Saiyad Mustafa Huseni.
14	China plate small.	5 0 0	" " " " "
15	China articles	12 0 0	Martuza Hydersaheb, Hyderabad.
16	Three small China bowls, blue and white coloured at Rs. 5 each.	15 0 0	Hasham Saheb Jafarsaheb Bangi.
17	Old China pots.	50 0 0	Saiyad Jamsaheb Shalisahab.
	<i>Miscellaneous Articles.</i>		
18	Small sword and dagger.	15 0 0	Abbasahab Mali of Gol Gumbaz.
19	Green stone flower.	2 0 0	Abdulla Sahab Farash of Jami Mosque.
20	Three Bidri Hukas at Rs. 4 each.	12 0 0	Hasham Saheb Jafar Sahab Bangi.
		Rs. As. P.	
21	(a) Bidri Hukka ..	5 0 0	Mohammad Sharif Ali Saheb Bogadadi.
	(b) Brass tray ..	10 0 0	
	(c) Copper lid with inscription.	1 0 0	

V. BARODA MUSEUM.

The following list of acquisitions to the Baroda Museum was received from its curator:—

List of the coins acquired for the Baroda Museum.

Gold Coin	Vishnu Pagoda (Standing type).						
"	"	Krishna Raj of Vijaynagar.					
"	"	Krishna Raj of	(Type II).				
"	"	Achyuta Raya of Vijayanagar (Half Pagoda), 16th Century.					
Silver Coin.	Aurangzeb Mint	Itawa	Date	1102	Regnal Year		35
"	"	"	Surat	"	"	"	14 ?
"	"	"	"	1086	"	"	21
"	"	"	Shahjehnabad	1097	"	"	30
			Daru-l-Khilafat				
"	"	"	Katak	"	"	"	42
"	"	"	"	1087	"	"	19
"	"	Muhammad	Akbarabad Must-				
		Shah.	aqir-ul-Khilafat.				
"	"	"	Farrukhabad.				
"	"	"	"	1150	"	"	20
"	"	Ahmad Shah	Arkat	"	"	"	4
"	"	"	"	"	"	"	4
"	"	Alamgir II	Imtiyazgarh		"	"	1
			(Adoni)				
"	"	Mahammad		1234	"	"	14
		Akbar II					
"	"	Indo-Sassa-					
		nian.					
Copper	"	Muhammad-					
		bin-sam.					
"	"	Chahada Deva.					
"	"	Altamash.					
"	"	Jalaludin.					
		Kharizam Shah.					
Silver	"	Alauddin					
		Muhammad Shah.					
Billon	"	Firoz Shah III					
"	"	Bahlol Lodi	Date	893	A.H.		
"	"	Sikandar Lodi	"	895	"		
"	"	"	"	896	"		
"	"	"	"	897	"		
"	"	"	"	898	"		
"	"	"	"	899	"		
"	"	"	"	900	"		
"	"	"	"	901	"		
"	"	"	"	902	"		
"	"	"	"	903	"		
"	"	"	"	904	"		
"	"	"	"	905	"		
"	"	"	"	906	"		
"	"	"	"	907	"		
"	"	"	"	908	"		
"	"	"	"	909	"		
"	"	"	"	910	"		
"	"	"	"	911	"		
"	"	"	"	912	"		
"	"	"	"	913	"		
"	"	"	"	914	"		
"	"	"	"	915	"		
"	"	"	"	916	"		
"	"	"	"	917	"		
"	"	"	"	918	"		
"	"	"	"	919	"		
"	"	Hussain Shah of Jaunpur	"	887	"		
"	"	"	"	896	"		
"	"	"	"	898	"		
Silver	"	Alamgir II.	Mint.	Shahjahanabad.	Date.	Regnal Year	4
"	"	Shah Alam	"	Allahabad.	"	1191	18
		II					
"	"	"	"	Bareli.	"	1213	37
"	"	"	"	Muradabad	"	1190	17
"	"	"	"	Muhammadabad.			
				Benares	"	1203	26
"	"	"	"	"	"	1206	26
"	"	"	"	"	"	1207	26
"	"	"	"	"	"	1207	26
"	"	"	"	"	"	1209	26
"	"	"	"	"	"	1211	26
"	"	"	"	"	"	1213	26

Silver	Coin.	Shah Alam	Mint.	Muhammadabad,	Date	1214	Regnal	Year	26
		II		Benares					
						1215			26
						1216			26
						1217			26
						1218			26
						1219			26
						1220			26
						1221			26
						1222			26
						1223			26
						1224			26
						1226			26
						1227			26
						1228			26
						1229			26
						1230			26
						1231			26
						1232			26
						1233			26
				Subha Oudh.		1229			26
		Nasiruddin		Lucknow.		1252			9
		Haider.							
		Muhammad				1254			Ahd.
		Ali Shah.							
						1254			2
						1254			3
						1256			4
		Amjad Ali				1258			Ahd.
		Shah.							
						1259			2
						1259			Ahd.
		Wajid Ali				1263			
		Shah.							
						1264			2
						1264			3
						1265			3
						1266			4
						1267			5
				Akhtar-nagar.		1267			5
		Shah Alam		Lucknow.		1268			6
		II							
						1263			6
						1269			7
						1269			8
						1270			9
						1271			

VI. WATSON MUSEUM, RAJKOT.

Four hundred and forty coins were added to this Museum in 1919-1920 out of which two are of gold, 228 silver, 3 billon and 207 copper. 191 Silver coins out of 228 were presented by the Dasada Talukdars of Kathiawad and eleven coins, eight silver and three copper were received from the Provincial Museum, Lucknow. The following list of coins added to the cabinet of this Museum was received from the curator :—

Gold.	Silver.	Billon	Copper.	
	195		1	Mogal Emperors.
	6		..	Rulers of Oudh.
		1	4	Pathan Sultans of Delhi.
			2	Sultans of Muhammadan States contemporary with the Delhi Sultan Altamash (Khwarizmi and Qabacha).
			4	Sultans of Malwa.
			4	Sultans of Bahmani Dynasty of Kulbarga.
			3	Sultans of Gujarat.
2		2	3	Kodur coins 1200 years old.
	1		..	Ksatrapa dynasty.
	1		..	Thaneswar dynasty.
	3		..	Miscellaneous.
	17		..	of 10 Indian states.

Gold	Silver	Billon	Copper.	
..	5	..	..	of 3 foreign countries
..	..	..	82	of 22 Indian states.
..	..	..	72	of 16 foreign countries
..	..	..	36	unascertained
<hr/> 2	<hr/> 228	<hr/> 3	<hr/> 207	
<hr/> Total ..				440

VII. RAJPUTANA MUSEUM, AJMER.

Five sculptures and nine portraits were added to the Rajputana Museum, Ajmer, during the year under review. Twenty-five coins were added to the cabinet of which three are of gold, ten of silver and twelve of copper. The following list of acquisitions was received from the Superintendent :—

A List of Coins received in the Rajputana Museum, Ajmer, during the year 1919-1920.

Source of Receipt.	No. of coins recd.			Particulars.
	Gold	Silver.	Copper.	
The Under Secretary to the Government, U.P., Allahabad	..	1	..	Akbar (Mint Ahmedabad)
Do.	2	Akbar.
Do.	1	Allauddin.
Do.	..	1	..	Farruksiyar.
Do.	..	1	..	Gadhia coin.
The Director of Agriculture and Industries, C.P., Nagpur	..	1	..	Gadhia coin with 'Sri' on back.
Do.	..	1	..	Ahmed Shah.
Do.	..	1	..	Aurangzeb. dated 1103.
Do.	1	Abul Hasan Tana Shah.
Do.	1	Abdulla Qutb Shah of Golkonda.
Do.	..	2	..	Shah Alam II.
The Honorary Secretary, Bombay Branch of the Royal Asiatic Society, Bombay	1	..	..	Vishnu Pagoda.
Do.	1	..	..	Krishna Raya.
Do.	1	..	..	Flat blank pillet.
The Deputy Commissioner, Hoshangabad	..	2	..	Shah Alam II.
The Superintendent, Archaeological Survey, Western Circle, Poona	1	Ali I.
Do.	2	Ibrahim II.
Do.	3	Muhammad.
Do.	1	Sikandar.
Total ..	3	10	12	

List of Antiquities deposited in the Rajputana Museum, Ajmer, during the year 1919-1920.

No.	Name of Donor.	Locality.	Description.
1	Assistant Commissioner, Ajmer-Merwara	Budha Pushkar	A Digambara Jain image (36½" × 28½") of Santinatha.
2	Alwar State	Rajorgarh	An Ornamental head (11" × 5½") of a female.
3	..	Old Rajgarh	Upper part of an image (23" × 13½") containing halls with 2 rows of figures representing Nava Grahas and Avataras of Vishnu
4	R.B Pt. Gourishankar H. Ojha	..	A small seated figure of a female (6¼" × 4") probably representing a Nagakanya.
5	..	..	A fragment of a sculpture representing a Nagakanya (13½" × 7").
6	Purchased	..	A portrait (7½" × 5") of Maharaja Sujana Singh.
7	..	..	" (9½" × 5½") " Surata Singh of Bikaner.
8	..	..	" (9½" × 6½") " Raja Singh of Bikaner.
9	..	..	" (9¾" × 5½") " Padam Singh of Bikaner.
10	..	..	" (12½" × 8½") of Kalta Rayamalot of Siwana.
11	..	..	" (11½" × 8") of Sivanath Singh of Kuchaman.
12	..	..	" (11 × 8½") " Thakur Jawansingh of Ras.
13	..	..	" (10½" × 8") " some prince or Thakur (name not written)
14	..	..	" (8" × 5½") " " "

VIII. SARDAR MUSEUM, JODHPUR.

The Curator of this Museum obtained fifty-seven coloured casts of coins from the Provincial Museum at Lucknow. One Gold and eleven Silver coins were presented to this Institution by His Exalted Highness the Nizam of Hyderabad and twenty-two silver coins were purchased. A list of coins added to this institution and received from the Curator is appended below :—

No.	Particulars of coins.	Number of coins.			Date of receipt.
		Gold.	Silver.	Copper.	
1	Pratapachyutarya of Vijayanagar (1530-1542 A.D.)	1	..	..	28-1-1920
2	Aurangzeb .. ..	..	7	..	"
3	Muhammad Shah .. ..	..	2	..	"
4	Farrukh-hiyar .. ..	..	1	..	"
5	Alamgir II .. ..	..	1	..	"
	Total ..	1	11	..	
	Grand Total ..	..	12		

List of coins purchased for the Sardar Museum, Jodhpur.

No.	Particulars of coins.	Number of coins.			Date of purchasing.
		Gold.	Silver.	Copper.	
1	Nahapan .. ..	..	2	..	25-3-1920
2	Nahapan re-struck by Gautamiputra .. ..	..	4	..	"
3	Skandagupta .. ..	..	4	..	"
4	Dharasen (Traikootak dynasty) .. ..	..	5	..	"
5	Sassanian .. ..	..	3	..	"
6	Mohamedan (Safvi ?) .. ..	..	4	..	"
	Total ..	..	22	..	

No Archæological specimens appear to have been received in the following institutions :—

- (1) Victoria and Albert Museum, Bombay.
- (2) Victoria Museum, Karachi.
- (3) Barton Museum, Bhavnagar.
- (4) Bahadur Khanji, Junagadh.
- (5) Bhopal Museum.
- (6) Victoria Hall, Udaipur.

APPENDIX G.

Treasure Trove.

The following extract on the examination and distribution of Treasure Trove coins is taken from the Annual Report of the Bombay Branch of the Royal Asiatic Society for the year 1919 :—

Disposal of Treasure Trove coins.

There were 1,037 coins under examination at the close of 1918 and 1,582 came to the Society for examination, under the Treasure Trove Act during the year under report. The latter included 86 silver from the Mamlatdar of Halol, 588 silver from the Mamlatdar of Dholka, 359 silver from the Mamlatdar of Dapoli, 8 silver and 416 copper from the Mamlatdar of Chopda, 5 silver from the Mamlatdar of Newasa, and 120 copper from the Mamlatdar of Pardi. Out of these 49, from the lot of 73 received from the Mamlatdar of Bhusaval in 1918, were returned as they possessed no numismatic value; and 320 were reported to Government and distributed under their orders as shown below. There are 2,250 coins still under examination.

The coins were examined for the Society by myself and Major H. M. Whittell. The best thanks of the Society are due to these gentlemen for their assistance.

Institutions.	Gold.	Silver.	Total.
Prince of Wales Museum, Bombay ..	15	101	116
Indian Museum, Calcutta ..	9	13	22
Delhi Museum ..	1	15	16
Madras Museum ..	2	..	2
Provincial Museum, Lucknow ..	6	3	9
Lahore Museum ..	4	..	4
Nagpur Museum ..	1	..	1
Public Library, Shillong ..	1	8	9
Quetta Museum ..	1	..	1
Ajmer Museum ..	5	1	6
Rangoon Museum ..	1	..	1
Patna Museum ..	6	5	11
Dacca Museum ..	6	1	7
Bombay Branch Royal Asiatic Society ..	6	..	6
British Museum, London ..	3	..	3
Fitzwilliam Museum, Cambridge ..	4	..	4
Sent to the Mint, Bombay ..	21	15	36
	<u>92</u>	<u>162</u>	<u>254</u>

Durbars.

Akalkot ..	..	..	..	..	5	5
Balsinor ..	..	..	..	..	2	2
Bansda ..	..	..	..	..	5	5
Baroda ..	..	..	..	..	3	3
Bhavnagar ..	..	..	..	..	3	3
Bhopal ..	..	..	..	..	3	3
Cambay ..	..	..	..	..	3	3
Cochin ..	..	..	..	..	1	1
Cutch ..	..	..	..	..	1	1
Dholpur ..	..	..	..	..	1	1
Dungarpur ..	..	..	..	..	1	1
Idar ..	..	..	..	..	3	3
Indore ..	..	..	..	..	1	1
Jamkhindi ..	..	..	..	..	5	5
Jeypore ..	..	..	..	..	1	1
Jhalwar ..	..	..	..	..	1	1
Jind ..	..	..	..	..	1	1
Kolhapore ..	..	..	..	..	5	5
Lunavada ..	..	..	..	..	2	2
Mandi ..	..	..	..	..	1	1
Marwar ..	..	..	..	..	1	1
Miraj (Junior) ..	..	..	..	..	5	5
Mysore ..	..	..	..	..	4	4
Padukottai ..	..	..	..	..	1	1
Rewah ..	..	..	..	..	1	1
Sitamau ..	..	..	..	..	2	2
Vala ..	..	..	..	..	4	4
Total ..	..	..	..	..	<u>66</u>	<u>66</u>

APPENDIX H.

(a) PROTECTED MONUMENTS.

List of Monuments declared protected during 1919-1920.

No.	District.	Taluka.	Town or Village.	Name and Description of the Monument.	Class.	Authority.
1-3	West Khandesh	Shirpur ..	Thalner ..	Three Mahomedan Tombs ..	II (a)	Government, General Department, Order No. 6804 dated 12th August, 1919.
4	Bijapur	Badami ..	Nagrul Samant	Nagnath Temple in the Nagnath Valley near Shivayogaman.	II (a)	
5	Do. ..	Do. ..	Badami ..	Hermitage in the natural cavern to the east of the lake.	III	Government, General Department, Order No. 8187 dated 29th September, 1919.
6	Do. ..	Bagalkot ..	Bevoor ..	Rameshwar Temple.	I (a)	
7	Do. ..	Do. ..	Do. ..	Narayandev Temple.	I (a)	
8	Do. ..	Do. ..	Do. ..	Kalika Bhabani Temple.	II (a)	

No.	District.	Taluka	Town or Village.	Name and Description of the Monuments.	Class.	Authority.
9	West Khandesh	Sakri	Balsana	Temple to the left side of (1) Shiva's Temple in Survey No. 418.	..	Government, General Department, Order No. 8389 dated 7th October, 1919.
10	Do	Do	Do	Temple in front of No. (1) in Survey No. 418.	II (a)	
11	Do	Do	Do	Temple between Durga's Temple and Math in Survey No. 141.	..	
12	Do	Do	Do	Small temple in Survey No. 141.	..	Government, General Department, Order No. 5037 dated 17th June, 1919.
13	Poona	Haveli	Poona City	Old citadel known as Shanwar Wada.	II (a)	
14	Karachi	Tatta	Tatta	(1) Stone tomb with a dome on stone pillars by the side of Mirza Jani Beg's Tomb	II (a)	Government, General Department, Order No. 2467, dated 4th March, 1920.
15	Do	Do	Do	(2) Brick Masjid and enclosures near Nawab Sharufkhan's Tomb supposed to be the Tomb of Syed Amir Khan.	II (a)	
16	Do	Do	Do	(3) Large brick dome near Khalil Khan's Tomb.	I (a)	
17	Do	Do	Do	(4) Stone Tomb with enclosures to the south of Mirza Issa Khan's Tomb.	II (a)	
18	Do	Do	Do	(5) Stone Tomb with enclosures to the north of Mirza Issa Khan's Tomb.	II (a)	
19	Do	Do	Do	(6) Brick tomb near the Tomb of Auliya Pir.	II (a)	
20	Do	Do	Do	(7) Tomb with superstructure on stone pillars to the north of Tomb of Jam Nizamuddin	II (a)	
21	Do	Do	Do	(8) Brick structure to the north of No. 7 above.	II (a)	
22	Do	Do	Do	(9) (10) Two pavilions on stone pillars over tombs to the south-west of No. 7.	I (a)	
23	Do	Do	Do	(11) Tomb of Mobarak Khan, son of Jam Nizam-uddin to the west of No. 9.	II (a)	
24	Do	Do	Do	(12) Brick dome to the north of the Tomb of Mubarak Khan.	II (a)	
25	Do	Do	Do	(13) Tomb and compound wall of yellow stone at a distance from and to the south of the Tomb of Jami Nizam-uddin.	II (a)	
26	Do	Do	Do	(14) Tomb and enclosure to the south-west of No. 13.	II (a)	
27	Do	Do	Do	(15) Tomb and enclosure to the west of No. 14.	II (a)	
28	Do	Do	Do	(16) Brick dome to the south of No. 15.	III	
29	Do	Do	Do	(17) Tomb and compound wall of yellow stone to the south of No. 16.	II (a)	
30	East Khandesh	Pachora	Dighi	Temple of Devi and Sambha.	II (a)	Government, General Department, Order No. 3339, dated 29th March, 1920.
31	Thana	Dahau	Khunavda	Caves on Barad Hill	II (a)	Government, General Department, Order No. 2686, dated 29th March, 1919.

(b) AGREEMENTS.

List of Monuments in private possession, the Owners of which entered into Agreements with the Government.

No.	District.	Taluka.	Town or Village.	Name and Description of the Monuments.	Class.	Authority.
1	Ahmedabad.	..	Viramgaon	Mansar Talao at Viramgaon	II (b)	Government, General Department, Order No. 2697 dated 23rd April, 1917.
2	Do	..	Dholka	Malav Tank	II (b)	
3	Do	..	Mandal	Jami Masjid	II (b)	

APPENDIX K.

Statement of Expenditure on Conservation Works carried out in the Bombay Presidency during the year 1919-1920.

NORTHERN DIVISION.

Serial No.	District.	Taluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Status of Work.
1	Ahmadabad	Dholka	Dholka	Khan Masjid	Rs. 5,612	Rs. 1,000	Rs. 999	Materials purchased this year for buttresses in front of the mosque.	In progress	Special repairs.
2	Do	Do	Do	Babel Khan Kazis Mosque.	1,277	1,000	1,087	Dismantling brick wall on the south side, resetting pillars and mites under dome and renewing the dome on the Zahana side.	Do.	Do.
3	Do	North Daskroi.	Vasna	Roza of Azam Khan Mutazzam Khan.	773	773	773	Wire fencing provided in the west, also openings in the walls were provided with expanded metal in wooden frames for keeping oil lamps; doors were also provided.	Completed.	Do.
4	Do.	Do.	Vatwa	Roza of Vatwa	1,161		262	The work of providing arches below original domes was completed this year. (Total expenditure Rs. 1,160).	Do.	Do.
5	Do.	Do.	Do.	Tomb of J. aluddin	428	1,000	114	The mausoleum was pulled down and balmr teak railing provided instead.	In progress	Do.
6	Do.	Do.	Do.	Tomb of Kuth Alim	666		477	Do.	Do.	Do.
7	Do.	Do.	Kochrab Taluk	Sunil stone mosque.	700	700	695	Wire fencing with a wooden gate was provided.	Completed	Do.
8	Do.	Do.	Ahmadabad	Abmed Shah's Mosque	1,847	1,847	1,710	(1) Construction of one additional room by the side of Ohowkdar's room for Mah within the compound. (2) Entrance gate was shifted to the front of the mosque--pathways made. (3) Openings in the west wall were closed with expanded metal 2" mesh in wooden frames.		
9	Do.	Do.	Do.	Tomb of Mir Abu Tahir	770	770	763	(1) Wire fencing with iron gate has been provided. (2) Foot-path 10' wide made round the plinth.	Do.	Do.
10	Do.	Do.	Do.	Sidi Sayad's Masjid	2,333	273	290	Pathways and garden in front of the Masjid were made and entrance gate shifted to the centre of Masjid.	Do.	Do.
11	Do.	Do.	Do.	Ram Sagar's Mosque.	5,495	2,328	2,280	A water tank provided and a compound wall measuring 150 (with non gate) is being raised.	In progress	Do.
12	Do.	Do.	Do.	Isa Lal's Masjid	320	320	328	Compound wall was lowered to 3' from the ground level and paths in front of court were made.	Completed	Do.
13	Do.	North Daskroi, South Daskroi, Dholka, Virangam, Mamulabad	Ahmadabad	Archaeological buildings in Ahmadabad Dist.	3,134	3,134	3,004	Removing shrubs and rank vegetation and petty repairs such as filling in cracks, etc.	Do.	Current repairs and maintenance.
14	Kaira	Do.	Do.	Tomb of Sal-ud-din and Nizam-ud-din	192	192	240	Annual repairs.	Do.	Current repairs.
15	Do.	Do.	Do.	Bhamra Well	150	150	148	Do.	Do.	Do.
16	Do.	Thasra	Mamulabad	Gautsua Mahadeo Temple.	2,779		32	Dismantling masonry for resetting in plumb and the construction of retaining wall.	In progress	Special repairs.
17	Do.	Do.	Do.	Do.	12,084	4,500	1,473	Annual repairs such as clearing vegetation and pay of caretaker, etc.	Completed	Current repairs and maintenance.
18	Panch Mahal	Hahel	Champaner	Pathar Roza	80	80	88	Do.	Do.	Do.
19	Do.	Do.	Do.	Behraki Masjid	134	137	125	Do.	Do.	Do.
20	Do.	Do.	Do.	Nagina Masjid	110	110	110	Do.	Do.	Do.
21	Do.	Do.	Do.	Kavda Masjid	110	110	127	Do.	Do.	Do.
22	Do.	Do.	Do.	Juma Masjid	200	200	180	Do.	Do.	Do.
23	Do.	Do.	Do.	Khazuri Masjid	20	20	15	Do.	Do.	Do.
24	Do.	Do.	Do.	Qutab Wall	274	275	256	Do.	Do.	Do.
25	Do.	Do.	Do.	Lila Gumbaz	134	135	86	Do.	Do.	Do.
26	Do.	Do.	Do.	Mandor or six arches gateway	30	30	29	Do.	Do.	Do.
27	Do.	Do.	Do.	Two brick minarets	50	50	46	Do.	Do.	Do.
28	Do.	Do.	Do.	Four on Pavagadh	140	140	119	Do.	Do.	Do.
29	Do.	Do.	Do.	Do.		50	111	Clearing vegetation and painting walls.	In progress	Special repairs.
30	Do.	Do.	Do.	East and South Lila Gumbaz.	100	100	60	Annual repairs such as clearing vegetation and pay of caretaker, etc.	Completed	Current repairs and maintenance.
31	Do.	Do.	Do.	New quarters for Archaeological Karkeen and caretakers.	3,108	1,000	920	Purchase of materials.	In progress	Original works.

Serial No.	District.	Taluka	Place	Name of Monument	Estimated Amount	Amount Allocated during 1938-20.	Actual Expenditure in 1938-20 in round figures.	Description of Work.	Remarks.	Nature of Work.
					Rs.	Rs.	Rs.			
32	Panch Mahal	Halol	Ghanapaner	Certain monuments at Champaner	19,757			(1) Bohra-ki-Masjid — Concrete in floor was renewed. Central Meharab rebuilt with new stones finely dressed compound cleared.		
33	Do.	Do.	Do.	Conserving Fohra ki-Masjid.	2,012			(2) Mandvi — Clearing debris.		
34	Do.	Do.	Do.	Do. do.	1,945			(3) Gadhia gate — Clearing debris.		
35	Do.	Do.	Do.	Special repairs to Bohra-ki-Masjid	2,131			(4) Jam Masjid — Colonnade roof made water-tight, stone paving of colonnade renewed.		
36	Do.	Do.	Do.	Conserving Mandvi Do. do.	1,23	17,100	11,588	(5) Kevda Masjid — Stone paving of Masjid and tomb renewed.		
37	Do.	Do.	Do.	Kevda Masjid.	6,115			(6) Nazima Masjid — The outer casing of the rear wall collapsed and was rebuilt. The buttresses also reset in plumb.		
38	Do.	Do.	Do.	Nagma Masjid.	3,576			Roof on 2nd floor was made water-tight. Two minars in front were out of plumb. They are dismantled and reset. At some places the Ashlar masonry was missing and so restored.	In progress.	Special repairs.
39	Do.	Do.	Do.	Lava Gumabaz	5,373			(7) Lila Gumbaj — 50' space round the monument was cleared of debris and levelled. Stone paving was renewed, the brick masonry of central dome was renewed and covered with 3" concrete. North side minar stones were reset.		
40	Do.	Do.	Do.	Ek Minar-ki-Masjid	1,190			(8) Citadel Wall — Jungle cleared.		
41	Do.	Do.	Do.	Do Panch Mahal-ki Masjid.	1,554			(9) Foot-paths: — Jungle cleared.		
42	Do.	Do.	Do.					(10) Ek minar-ki-Masjid — Footpath constructed. Jungle cleared.		
43	Panch Mahal	Do.	Halol	Sikandar Shah Rozi	95	95	94	(11) Sat Majali — Concrete floor renewed. Iron ties fixed to walls.	Completed	Current repairs.
44	Surat	Onpad	Dhau	Vaux's Tomb at the mouth of the river Lapti	35	30	30	Annual repairs.	Do.	Do.
45	Broach	Broach	Broach	Dutch Tombs	37	35	30	Repairs to masonry and plastering where necessary.	Do.	Do.
46	Do.	Do.	Do.	Jami Masjid	156	175	127	Removing tank vegetation filling in cracks where found necessary. repairs to fencing and clearing of the compound	Do.	Do.
47	Hana	Kalyan	Ambannath	Temple of Ambannath	50	50	32	Removing tank vegetation from masonry, recess pointing filling in cracks in terraced roof and plastering where found necessary and keeping the building with its compound in tidy condition.	Do.	Do.
48	Do.	Do.	Kalyan	Mutan Khan's Tomb and Kahi Masjid	50	50	48	Clearing tank, removing weeds, destroying trees by applying lotion in roots on temple. Clearing temple and compound, repairing and readjusting the dry stone compound wall, cement pointing to steps, etc.	Do.	Do.
49	Do.	Bassem	Bassem	Old Portuguese remains in Bassem	219	160	126	Clearing compound of loose stones, destroying shrubs and vegetation on top of Masjid and tomb by applying lotion repairing patches of chunam plaster.	Do.	Do.
50	Do.	Do.	Do.	Fort. Do.	4,720	500	627	Clearing Jungle, etc.	Do.	Do.
51	Do.	Vasheh	Vasheh	Caves	10	10	10	Removing debris and stones from Churches. Re-lettering Notice Boards and stone masonry where necessary.	In progress	Special repairs.
52	Presidency	Laivel	Ghanapuri	Elephantia caves, etc.	2,197	2,125	2,318	Clearing compound and catch water drains.	Completed	Current repairs.
53	Do.	Do.	Do.	Elephantia caves custodian's quarters	85	85	85	Annual repairs and pay of custodians and chowkidars.	Do.	Current repairs and maintenance.
54	Do.	Do.	Do.	Elephantia caves, Asstt. custodian's quarters.	11	11	11	Annual repairs.	Do.	Current repairs.
55	Do.	Do.	Do.	Poher chowki and watchman's quarters.	11	11	11	Do. do.	Do.	Do.

Serial No.	District.	Laluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of Work.
56	Presidency	Parvel	Ghanapuri	Elephant carvings nos 1, 2, 3, 4	Rs. 11,128	Rs. 6,000	Rs. 5,871	Removing debris and trees, etc.	In progress	Special repairs.
57	Kolaba	Ahbag	Revdanda	Portuguese remains.	1,516	800	565	Trees and shrubs have been removed from the masonry and plaster has been renewed. Approach paths have been cleared. Turnstiles fixed in openings in compound wall and direction posts fixed. (Total expenditure Rs. 959.)	Do.	Do.
58	Do.	Do.	Do.	Do.	250	250	55	Do.	Complete	Original repairs.
59	Do.	Do.	Azarkot	Do.	595	595	542	The work of removing roots of trees and shrubs in the masonry, of clearing compound and of painting was carried out.	Do.	Do.
60	Do.	Mahad	Pai	Caves	40	40	40	Foot-path and approach cleared and repaired, tanks cleared and grass removed.	Do.	Do.
61	Do.	Do.	Raigadh	Sivaji's Chattri and Mahadeo Temple.	70	70	52	Shrubs in masonry removed, compound of temple cleared and painting repaired at places.	Do.	Do.
62	Do.	Karjat	Ambyth	Caves	30	30	30	Cleaning the surrounding, spreading sand in front, removal of rubbish from the caves.	Do.	Do.
63	Do.	Do.	Peth	Fort	30	30	30	Foot paths repaired, the old gun was cleaned and removed to a more prominent place, grass round the tank was cleared.	Do.	Do.

CENTRAL DIVISION.

1	Poona	Malval	Karla	Caves	570	570	569	Maintenance of a caretaker and annual repairs.	Complete	Current repairs and maintenance.
2	Do.	Do.	Bhaga	Do.	100	100	100	Do. do.	Do.	Do.
3	Do.	Do.	Do.	Do.	3,200	3,200	3,131	Purchase of materials and construction of dry rubble stone wall.	In progress	Special repairs.
4	Do.	Do.	Ghatghar	Do.		50	50	Annual repairs.	Completed	Current repairs.
5	Do.	Do.	Shelawadi	Do.		100	100	Do. do.	Do.	Do.
6	Do.	Do.	Beda	Do.		100	102	Do. do.	Do.	Do.
7	Do.	Do.	Behazadi	Fort		150	149	Do. do.	Do.	Do.
8	Do.	Do.	Rajmachi	Do.		100	100	Do. do.	Do.	Do.
9	Do.	Junnar	Junnar	Caves		100	100	Do. do.	Do.	Do.
10	Do.	Haveli	Fulgaon	Caves		150	18	Annual repairs.	Do.	Do.
11	Do.	Malval	Poona	Peshwa's bathing Ghat		6,000	5,169	Removing debris.	In progress	Special repairs.
12	Sholapur	Sholapur	Sholapur	Shawari Wada Fort		200	191	Annual repairs.	Complete	Current repairs.
13	Do.	Do.	Do.	Old Temple in Fort	6,428	4,000	3,917	Excavation of an old temple found under inner wall.	In progress	Special repairs.
14	Do.	Do.	Do.	Bal in in the Fort	2,611	2,000	2,151	Rebuilding the collapsed portions of the balcony.	Do.	Do.
15	Do.	Do.	Do.	Do.		50	50	Annual repairs.	Completed	Current repairs.
16	Ahmadnagar	Karmala	Ahmadnagar	Fort		20	20	Do. do.	Do.	Do.
17	Do.	Do.	Do.	Dunri Masjid		1,135	1,100	Removal of debris.	In progress	Original work.
18	Do.	Kopergaon.	Kokanithan	Old Temple		75	75	Annual repairs.	Completed	Current repairs.
19	Do.	Akola	Tahakari	Tripled shrine Temple of Bhayani		10	10	Do. do.	Do.	Do.
20	Do.	Do.	Harish and a Gadhi	Caves and Temple		10	25	Do. do.	Do.	Do.
21	Do.	Shrigonda.	Mandgaon	Temple of Devi		15	15	Do. do.	Do.	Do.
22	Do.	Do.	Pedgaon	Babhalessa Temple		15	15	Do. do.	Do.	Do.
23	Do.	Parner	Dhola	Dhokaswar Cave		15	15	Do. do.	Do.	Do.
24	Do.	Karjat	Karjat	Mahakarji's Temple		20	20	Do. do.	Do.	Do.
25	Do.	Kahuri	Bomdi	Hemadpanthi Tank		15	15	Do. do.	Do.	Do.
26	Nasik	Malegaon	Jhedga	Temple of Manikeswar	2,021		61	Application of scumbricradiator. Total expenditure up to date Rs. 1,933.	In progress	Special repairs.
27	Do.	Yeola	Anka	Caves	200	236	221	Annual repairs and pay of caretakers.	Completed	Current repairs and maintenance.
28	Do.	Simat	Simat	Gondeshwar Mahadeva	180	211	209	Do. do.	Do.	Do.
29	Do.	Do.	Do.	Aisvara Temple	50	25	19	Do. do.	Do.	Do.
30	Do.	Nasik	Pandhri	Pandhri Caves	150	186	186	Do. do.	Do.	Do.
31	Do.	Do.	Anjaneri	Temple	100	100	58	Do. do.	Do.	Do.
32	East Khandesh.	Chalisgaon.	Patna	Maheshwar Mahadeva Temple.	50	50	50	Do. do.	Do.	Do.
33	Do.	Do.	Vaghdi	Mudha Devi's Temple	50	50	50	Do. do.	Do.	Do.
34	Do.	Pachore	Sangamswar	Mahadeo Temple	100	100	100	Do. do.	Do.	Do.
35	Do.	Bhusaval	Chandga	Chandga Temple	100	100	81	Do. do.	Do.	Do.
36	West Khandesh.	Balsana	Balsana	Temple	12	12	12	Caretakers pay.	Do.	Do.

SOUTHERN DIVISION.

1	Belgaum	Belgaum	Belgaum	Sala Masjid in Fort	5		5	Removing grass round the Masjid.	Complete	Current repairs.
2	Do.	Do.	Do.	Old Jam Temple outside commissariat store yard, fort	281		235	Repairing the holes with cement concrete and making them water tight.	In progress	Special repairs.

Serial No.	District.	Taluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allocated during 1919-20.	Actual Expenditure in 1919-20 in round figure.	Description of Work.	Remarks.	Nature of Work.
3	Belgaum	Belgaum	Belgaum	Old Jain Temple in the corner of the commissariat store yard.	Rs. 431	Rs.	Rs. 319	Filling crevices and cracks with cement grout.	In progress	Special repairs.
4	Do.	Do.	Do.	Jain Temple behind the German prisoners mess.	340	1,200	367	Excavation, rubble filling, lime concrete and masonry.	Completed	Do.
5	Do.	Gokak	Gokak Falls	Group of Temples on the right and left sides of the Gokak falls.	2,598		290	Removing earth, etc., from roof remaking roof and replacing masonry, etc. of Akka-Tantri Gudi.	In progress	Do.
6	Do.	Sumpgaon	Dogaon	Temple at Dogaon	34		34	Stopping leakages, clearing bushes repairing stone steps and general maintenance.	Completed	Do.
7	Bijapur	Bijapur	Amajpur	Begam's Tomb.	451	451	451	Clearing and levelling the compound.	Do.	Do.
8	Do.	Do.	Do.	Do.	2,368	2,368	641	Whole work such as compound wall, closing of cellar, construction of steps, etc., has been completed. Total cost Rs. 2,133.		
9	Do.	Do.	Do.	Begam's Mahal	1,701	611	321	The work of filling the crack over the lattice. Total expenditure up to the end of March, 1919, was Rs. 1,020.	Do.	Do.
10	Do.	Do.	Do.	Am-ul-muluk's Tomb	608	608	410	Clearing and levelling the compound.	Do.	Do.
11	Do.	Do.	Bijapur	Jod Gumbaz	7,795	7,795	5,965	Do.	In progress	Do.
12	Do.	Do.	Do.	Gol Gumbaz	19,176	19,176	18,122	Do.	Do.	Do.
13	Do.	Do.	Do.	Do.	2,448	2,448	3,836	Do. and open s to round Gol Gumbaz.	Completed	Do.
14	Do.	Do.	Do.	Do.	2,399	2,399	2,371	The work consists of clearing, etc., inside the Gumbaz at the time of His Excellency's visit.	Do.	Do.
15	Do.	Do.	Do.	Do.	10,110	4,000	2,644	Construction of compound wall.	In progress	Do.
16	Do.	Do.	Do.	Pir Ali Shah's Masjid.	68	68	64	Clearing and levelling the compound.	Completed	Do.
17	Do.	Do.	Do.	Mihtar-i-Mahal	229	229	235	Do.	Do.	Do.
18	Do.	Do.	Do.	Asar Mahal	106	106	25	Do.	Do.	Do.
19	Do.	Do.	Do.	Juma Masjid	1,206	1,206	1,147	Do.	Do.	Do.
20	Do.	Do.	Do.	Ibrahim Roza	7,329	3,604	381	Do.	Do.	Do.
21	Do.	Do.	Do.	Protected Monuments in Bijapur District	3,985		17	Providing notice boards. (Expenditure is on account of arrears.)	In progress	Do.
22	Do.	Do.	Do.	Chhoti Asar	994	994	7	Held in abeyance on account of objection taken by the Muhammadan community.	Completed	
23	Do.	Do.	Do.	Small Masjid near Deccan Idga.	50	50	50	Clearing and levelling the compound.	Completed	Do.
24	Do.	Do.	Do.	Mu'alla Khan's Mosque.	442	442	410	Do.	Do.	Do.
25	Do.	Do.	Do.	Banulla Khan's Masjid.	405	405	397	Do.	Do.	Do.
26	Do.	Do.	Do.	Tomb of Ali Adil Shah II.	1,035	1,035	894	Do.	Do.	Do.
27	Do.	Do.	Do.	Arq-Qila Gate	128	128	128	Do.	Do.	Do.
28	Do.	Do.	Do.	Yunus's old Juma Masjid.	80	80	76	Do.	Do.	Do.
29	Do.	Do.	Do.	Haji Hasan's Tomb	270	270	254	Do.	Do.	Do.
30	Do.	Do.	Do.	Aurangzeb's wife's Tomb.	171	171	171	Do.	Do.	Do.
31	Do.	Do.	Bijapur Dist.	Archaeological Buildings.	4,444	3,720	4,119	Pay of caretakers, etc.	Do.	Maintenance.
32	Do.	Do.	Do.	Do.	1,000	1,000	864	Annual repairs carried out.	Do.	Current repairs.
33	Do.	Do.	Do.	Tomb of Adil Shah I	465	260	80	Repairs to platforms of Tombs, plastering inside, etc., was done (expenditure up to end of March 1920, Rs. 267).	In progress	Do.
34	Do.	Do.	Do.	Protected Monuments	185	185	167	Preliminary survey, arrears of last year.	Completed	Do.
35	Do.	Do.	Do.	Gazan Mahal	711	304	88	Arrears of last year (expenditure up to the end of March, 1920, Rs. 617).	Do.	Do.
36	Do.	Do.	Do.	Jod Gumbaz	3,932	847	208	Compound wall. Arrears of last year (expenditure up to end of March 1920, Rs. 3,085).	Do.	Do.
37	Do.	Do.	Do.	Juma Masjid	399	121	17	Arrears of last year's work. (Total expenditure up to end of March, 1920 Rs. 188).	Do.	Do.
38	Do.	Do.	Do.	Juma Masjid, Ibrahim Roza, Golzumbaz	1,065	1,065	1,214	Up-keep of garden, purchase of plants and pay of Malis.	Do.	Do.
39	Do.	Do.	Do.	Arq Qila gate	192	77	11	Last year's arrears.	Do.	Do.
40	Do.	Do.	Do.	Nazarkhana Museum	700	464	700	Clearing and levelling the compound.	Do.	Do.
41	Do.	Do.	Torvi	Anand and Asar Mahal	868	868	787	Do.	Do.	Do.
42	Do.	Do.	Do.	Sanzit Mahal	670	670	519	Do.	Do.	Do.
43	Do.	Do.	Do.	Nau Mahal	1,930	1,930	1,920	Do.	Do.	Do.
44	Do.	Do.	Do.	Shah Nawaz Khan's Tomb.	164	164	164	Do.	In progress	Do.
45	Do.	Do.	Do.	Nau Gumbaz	110	110	113	Do.	Completed	Do.
46	Dharwad	Gadag	Dambul	Dod Basavanra's Temple.	2,346	2,300	1,961	All dismantling work has been completed. Resetting of stones is in progress.	Do.	Do.

Serial No.	District.	Taluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of Work.
47	Dharwar	Gadag	Dambur	Someshwar Temple	Rs. 10	Rs.	Rs. 10	Usual repairs, work continued.	Completed	Current repairs.
48	Do.	Do.	Do.	Dod. Basavanna's Temple.	10		10	Do. Do.	Do.	Do.
49	Do.	Do.	Gadag	Sataswari Temple	10		10	Do. Do.	Do.	Do.
50	Do.	Do.	Do.	Someshwar Temple	15		15	Do. Do.	Do.	Do.
51	Do.	Do.	Lakundi	Kasturivesswara Temple	15		15	Do. Do.	Do.	Do.
52	Do.	Do.	Do.	Rameswar Temple	10		10	Do. Do.	Do.	Do.
53	Do.	Do.	Do.	Kumbhagiri Temple	12		12	Do. Do.	Do.	Do.
54	Do.	Do.	Do.	Jain Basti	10		10	Do. Do.	Do.	Do.
55	Do.	Hangal	Balamhal	Rameswar Temple	12		12	Do. Do.	Do.	Do.
56	Do.	Do.	Do.	Rameswar Temple	9		9	Clearing jungle on both sides of the two temples and removing prickly pear on the top of the temple, plastering with cement where ever necessary.	Do.	Do.
57	Do.	Do.	Hangal	Virabhadra Temple	12	210	12	Clearing compound and removing grass and roots from the top of the Sikkhara, cement pointing and plastering.	Do.	Do.
58	Do.	Do.	Narazal	Somestara Temple	9		9	Removing prickly shrubs grown round the temple, washing the stone pillars, plastering and cement pointing where necessary.	Do.	Do.
59	Do.	Huoh	Unkal	Four-ponched Temple	12		12	Usual current repairs.	Do.	Do.
60	Do.	Karajgi	Chowdhanpur	Mukteswara Temple	15		15	Removing weeds and other vegetation grown in the masonry, cement pointing where necessary.	Do.	Do.
61	Do.	Do.	Haveri	Siddheswara Temple	10		10	Plastering premises, etc.	Do.	Do.
62	Do.	Do.	Haralhalli	Someshwara Temple	4,167		9	The work has been kept in advance for the inspection of the Architect Superintendent.	Completed	Current repairs.
63	Kanara	Bhatkal	Bhatkal	Jattappa Narayan Chaudhari's Swasthewara Basti.	20		19	Removing rank vegetation, clearing inscription slabs and cement pointing the cracks.	Do.	Do.
64	Do.	Honnawar	Nagar Basti Kori, or Gersappa.	Chatur-Mukhi Basti	74		48	Cementing rubbish, etc., from the compound. Repairing road, cement pointing to the seats of basti.	Do.	Do.
65	Do.	Do.	Do.	Temple of Vaidhmanaswami.	26		14	Clearing compound, repainting road and cement pointing.	Do.	Do.
66	Do.	Do.	Do.	Temple of Virabhadra	86		20	Do. Do.	Do.	Do.
67	Do.	Kumta	Mirjan	Five inscription slab	6		6	Clearing inscription slabs and clearing site.	Do.	Do.
68	Do.	Siddapur	Bilgi	Temple of Siva	9	250	9	Clearing compound and grass from the temple building.	Do.	Do.
69	Do.	Sirsi	Somasagar	Do.	26		14	Removing rank vegetation, clearing the site. Excavating gutter and repairs cement pointing.	Do.	Do.
70	Do.	Do.	Sondla	Do.	171		11	Removing rank vegetation, repairing the gate and fence.	Do.	Do.
71	Do.	Do.	Do.	King's seat	76		24	Removing rank vegetation, cutting branches of trees. Repairing roof.	Do.	Do.
72	Do.	Do.	Do.	Vardhamana Swami to the south of King's seat.	26		16	Removing white ants, repairing path and cement pointing.	Do.	Do.
73	Satara	Javli	Prakapgaach	Mulkaun's Tomb	10		10	Ordinary repairs.	Do.	Do.
74	Do.	Karad	Jakhinwadi	Goldsmith's caves	90		10	Do. Do.	Do.	Do.
75	Do.	Patan	Patan	Do. in Patan Taluka.	10	120	92	Do. Do.	Do.	Do.
76	Do.	Satara	Karanja	Brick column erected by the Emperor Aurangzeb	10		10	Do. Do.	Do.	Do.
77	Ratnagiri	Dapoli	Dabhol	Masjid	100		100	Removing trees from the masonry and repairs to Chinnami plaster.	Do.	Do.
78	Do.	Do.	Harnai	Fort wall	100		80	Removing the trees from the inside only of the Fort wall.	Do.	Do.
79	Do.	Malwan	Malwan	Smalhadurga	150	650	150	Do. and repairs done to the landing place at the entrance of the Smalhadurga.	Do.	Do.
80	Do.	Ratnagiri	Jangadh	Fort wall.	100		97	Removing roots, clearing Fort wall compound, filling cracks with cement and mortar.	Do.	Do.
81	Do.	Vijayaburga	Vijayaburga	Fort wall	200		166	Cutting down the trees grown over the Fort wall.	Do.	Do.

INDUS RIGHT BANK DIVISION.

1	Karachi Buildings.	Haidarabad	Haidarabad	Ghulam Shah	Kal-	132	125	132	Ordinary repairs	Completed	Current repairs.
2	Do.	Do.	Do.	Ghulam Nabi	Kal-	126	35	126	Do. Do.	Do.	Do.

Serial No.	District.	Taluka.	Place.	Names of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of Work
3	Karachi Buildings	Hardarabad	Hardarabad	Gulam Saah Kalhora's Tomb.	Rs. 893	Rs. 5,000 + 2,000	Rs. 1,174	(a) Filling up gaps in glazed Jali windows of the Vazir's Tomb in the court yard with new glazed Jali work similar to existing one. (b) Resetting tiling on one tomb in the court yard including plastering where necessary. (c) Repairing all other tombs in the court yard including the large Vazir's Tomb and replastering. (d) Removing and resetting 3 bulged portions of glazed-tile dado in the interior of the Tomb. (e) Resetting glazed tiles fallen from walls since last year's repair in "Cheeroli" mortar and provision of "Cheeroli" fillets in gaps as provided in previous years. (f) Renewal of wire netting in clerestorey windows of main buildings where necessary to keep out birds. (g) Cutting down branches of trees growing close to the platform.	In progress	Special repairs
4	Do.	Do.	Do.	Do.	7,900		8,178	(a) Providing a large expanded metal door at the inner end of the passage of the entrance gate to prevent bats from entering the passage at the sides and the interior of the dome. (b) Removing, redressing and resetting the whole of the stone pavement of the high platform round the main tomb, and filling in gaps on the tops and at the sides. (c) Resetting of glazed tiles fallen from walls since last year's repair in "Cheeroli" mortar and provision of "Cheeroli" fillets. (d) Renewal of wire netting in clerestorey windows where necessary. (e) Rebuilding of broken portions of the compound wall, repairing other portions and plastering the whole with neru. (f) Provision of steps at the entrance gate into the compound. (g) Provision of a wooden-frame with expanded metal entrance gate, a large door of similar description in the main opening into Masjid and similar fixed shutters in the other openings in the north, south and east walls of the Masjid. (h) Repairs to the walls of the Masjid where necessary and clearing, levelling the compound. (i) Provision of lime concrete and lime plastered floor in the interior of the Masjid.	Do.	Do.
5	Do.	Do.	Do.	Sarfriz Khan's Tomb	258	45	77	Ordinary repairs	Completed	Current repairs
6	Karachi Canals	Tatta	Makli Hills	Tombs on Makli Hills	163	620	20	Do do.	Do.	and maintenance.
7	Do.	Do.	Do.	Do.	501		513	Do. do.	Do.	Do.
8	Do.	Do.	Do.	Do.	12,335		1,234	Lime pointing, cement and lime plaster. Providing doors of expanded metal. Stone masonry. Demolishing and renewing damaged parts.	In progress	Special repairs.
9	Western Nara	Dadu	Khulabad	Jami Masjid	179	106	107	Pay of caretaker and Chhnam plaster, earth work in open yards in depressions and levelling yard, filling up cracks.	Completed	Current repairs and maintenance.
10	Do.	Do.	Do.	Yar Muhammad's Tomb.	145	66	66	Chhnam plaster	Do.	Current repairs.
11	Do.	Do.	Do.	Do.	1,356	1,000	1,000	Under-planning wall and renewing Chhnam plaster.	In progress.	Special repairs.

Serial No.	District.	Taluka.	Place.	Name of Monument.	Amount of Estimate.	Amount Allotted during 1919-20.	Actual Expenditure in 1919-20 in round figures.	Description of Work.	Remarks.	Nature of Work.
12	Do.	Do.	Do.	Jami Masjid	Rs. 2,561	Rs. 500	Rs. 500	Underpinning arches, etc. Chunar plaster. Concrete in bed, providing expanded metal in Pakka teak frames and a shallow drain all round the verandah.	In progress	Special repairs.
13	Shikarpur	Bohri	Bohri	Satyan-Jo-Thau	2,012	1,500	1,298	Repairs carried out in accordance with Mr. Banerji's conservation note.	Do	Do.
14	Do.	Do.	Do.	South wall of the Masjid near Satyan Jo-Thau.	87	87	86	Repairs carried out in accordance with Mr. Banerji's conservation note.	Completed	Do

INDUS LEFT BANK DIVISION.

1	Eastern Nara	Mirpurkhas	Mirpurkhas	Buddhist Stupa		190	190	Repairs and pay of caretakers.	Completed	Current repairs.
2	Do.	Mithi	Naokot	Fort	70	70	53	Repairs to the Fort	Do.	Maintenance.
3	Do.	Do.	Umarkot	Do.	106	100	101	Do do	Do	Current repairs.
4	Nasrat Cama	Moro	Thul-Mir-Ru-khan.	Buddhist Stupa		15	15	General clearing	Do	Do
5	Do.	Do.	Do.	Tomb of Nur Mahamad Kalhora.		100	99	Ordinary repairs	Do	Do
6	Fuleh Canal	Singhoro	Singhoro	Brahmbro-jo Thul		120	71	Do. do.	Do.	Do.
7	Do	Guni	Gaja	Buddhist Stupa	25		22	Do. do.	Do.	Do

Northern Division	Rs. 48,339
Central do.	18,078
Southern do.	51,622
Indus Right Bank Division	11,511
Indus Left Bank do.	550
Grand Total	Rs. 1,36,100

APPENDIX L.

Report on Conservation in Central India.

The following statement received from the Political Agent in the Southern States of Central India shows the work done and the expenditure incurred on the conservation of ancient monuments in the Dhar State during the year 1919-1920 :—

Serial No.	Name of Monument.	Expenditure from Imperial Grant.	Expenditure from State funds.
	<i>Monuments at Mandu.</i>	Rs. As. P.	Rs. As. P.
1	Jami Masjid	1,427 5 6	109 8 6
2	Hoshang's Tomb .. ..	....	139 0 0
3	Jahaz Mahal .. ..	....	58 11 6
4	Hindola Mahal .. ..	....	3 5 0
5	Champa Baori .. ..	....	18 6 6
6	Dilwar Khan's Mosque .. ..	....	19 6 0
7	Hammam .. ..	....	21 12 0
8	Khilji Mausoleum .. ..	....	129 3 0
9	Baz Bahadur's Palace .. ..	....	37 11 0
10	Rupmati Pavilion .. ..	....	35 10 0
11	Lal Bungalow .. ..	....	5 6 0
12	Chhappan Mahal .. ..	....	19 14 0
13	Toweli Mahal .. ..	....	18 0 0
14	Darya Khan's Mosque .. ..	....	1 10 6
15	Miscellaneous charges .. ..	....	118 10 4
16	Pay of the caretakers .. ..	....	559 10 6
17	Establishment .. ..	....	1,812 0 0
	<i>Monuments at Dhar.</i>		
18	Bhojshala, Kamal Molana .. ..	....	23 3 2
19	Lat Masjid .. ..	....	28 1 1
20	Caretakers' pay .. ..	....	122 0 0
	<i>Monuments at Sakai</i>		
21	Sarai Fort .. ..	....	10 4 3
	Total	1,427 5 0	3,288 1 1
			4,715 6 7

The Chhatarpur State in the Bundhelkhand Agency spent Rs. 156-2-3 in repairs to the temples at Khajraho in that state and the Rewa State repaired the temples at Amar Khantak and Chandrehi. No work seems to have been done in any other state in Central India during the year under review. The Gwalior State has been excluded from this circle.

APPENDIX M.

Report on Conservation in Rajputana.

In British Rajputana Rs. 1,494 were spent in the conservation of the ancient monuments at Ajmer. Out of this amount Rs. 775-5 0 were spent in constructing chaukidars' quarters in the compound of Abdulla Khan's tomb. The balance Rs. 716-11-0 were spent in building a compound wall in front of the Badshahi Building in Naya Bazaar.

The work of restoring broken sculptures in the Delwara temples near Mount Abu was in progress throughout the year but the amount spent is not known.

The temples of Ubai Serji and Gharial Deora in the Udaipur State, the Chattris at Sarbagh in the Kotah State, the temple of Chandraoti at Patan in the Jhalawar State and the fort at Bulwara in the Jaisalmer State were repaired by the respective durbars concerned. No conservation work was carried out in any other state of Rajputana during the year under review.

APPENDIX N.

Report on Conservation in States in the Bombay Presidency.

According to the report received from the Resident at Baroda Rs. 1,620-1-0 were spent by the Baroda State in the conservation of their ancient monuments.

In the Junagarh State Rs. 2,296 were spent in conservation work out of which Rs. 116 were spent on the Khapra Kodia caves and Rs. 2,173 in repairing the walls of Uparkot Fort at Junagarh. Rs. 5-8-0 were spent in repairing Sawai Pir's tomb and Re. 1-8-0 in repairing Yakut Khanya Pir's tomb at Jafrabad.

APPENDIX O.

Inspection Reports of Executive Engineers.

CENTRAL DIVISION.

Ahmednagar District.

Lakshminarayan's Temple at Pedgaon, Taluka Shrigonda.—Improvements to the extent of Rs. 580 are necessary as per estimate sent to the Superintendent, Archaeological Survey, W.C., Poona, with this office No. 382 dated April 16th, 1919. It is in connection with the details given in the inspection report for the past year sent under my No. 353 dated 15th April, 1919. The Superintendent was reminded in September 1919, to sanction funds as promised by him but no funds were sanctioned. The cracked floor and roof were cleared and washed. The roof and the exposed foundations of wall on river side were repaired from the current repairs allotment of Rs. 15.

Devi's Temple at Mandavgaon, Taluka Shrigonda.—The temple is in good condition and needs very little repairs. Allotment received during the year was spent on pointing to base of walls and repairs to roof including removing grass and trees.

Mallikarjun's Temple at Karjat.—There are two temples of God Siva which are of some antiquity. Repairs have been carried out to the temple which is close to the eastern gate of the village wall. The compound needs to be cleared of large boulders and stones. Allotment received during the year was spent on removing prickly pear, clearing temple and its surroundings and stopping the leakage in roof. It would be better if the Superintendent makes it clear as to which of the two temples is to be repaired.

Damodar Mahadev's Temple at Kokamthan.—The building is not in good condition. This fact has been brought to the notice of the Superintendent,

Archæological Survey (vide copies of the correspondence sent to that officer under this office No. 4951 dated 30th October, 1919). The matter cannot be decided until the receipt of final orders from that officer. Repairs have been carried out to the extent of Rs. 75 during the year under report.

Hemadpanti Tank at Bamani.—Allotment of Rs. 15 received for this work was spent in clearing up the place and for stacking neatly all fallen stones from the structure. It would be better if the work is once inspected by the Superintendent and final orders passed on the subject to proceed further in the matter. Small allotments will not do any good to the work.

Nizam Ahmedsaheb's Tomb at Ahmednagar.—The building is in fair condition. No allotment was sanctioned for this work during the year under report. The following repairs are necessary. Repairing the chunam plaster of the terrace roof, repairing lime pointing of the walls, and renewing expanded metal of the front door.

Dhokeshwar Caves at Dhoki.—Allotment of Rs. 15 received for this work has been spent on patching as far as possible. Some masonry work and repairs to the fallen portion are necessary to avoid further damage. Underpinning work is necessary in order to support the falling pieces of the temple and the statues.

Poona District.

Caves at Shelarwadi.—In good condition. Stone preserver applied for preventing further deterioration of the rock. The approach road is badly in need of repairs.

Cave Temple at Bhamburda.—In good condition. The Nandi Pavilion in front of the temple is very much cracked and if not attended soon will fall down. There are several mud walls inside the temple which require to be removed and the approach road repaired.

Shri Sambhaji's Tomb at Tulapur.—In dilapidated condition and requires repairs per estimate submitted under this Office No. 6567 dated 12th November 1917. The most essential work requiring early attention is that of removing prickly pear around the tomb the approximate cost which would be Rs. 40.

Caves at Karla.—In good order. Inspected on 31st January and 28th February, 1920. The architrave to the 2nd large cave was originally supported by two columns. One has disappeared and the other is cracked. These columns need to be repaired and renewed otherwise the architrave may fall in. A separate chowkidar for the whole year round is necessary.

Caves at Bhaja.—In good condition. Inspected twice on 31st January, 1920, and 28th February, 1920. Special repairs to the caves in progress. Approach road from Malvali Railway Station to the caves requires attention. The approach road is badly in need of repairs.

East Khandesh District.

Pandava's Wada, Masjid at Erandol.—Inspected by the Executive Engineer on 27-4-20. Rank vegetation and shrubs grown on walls require to be removed. No funds allotted for repairs this year.

SOUTHERN DIVISION.

Dharwar District.

Ramesvara Temple at Balambid.—The top and sides of the temple are thickly over-grown with prickly shrubs and roots which are to be removed and some stones have become loose. These should be set right by cement and also lime plaster and point at places for stopping leakages on roof.

Virabhadra Temple at Hangal.—Same as above and some roots are to be removed from the masonry work. Some masonry work to both sides of entrance was half built last year and remaining half is to be done now.

Sarvesvara Temple at Naregal.—Clearing temple and compound is necessary and is to be done alone.

Mukteshwar Temple at Chowdadanpur.—Removing vegetation and stopping leakages in the roof is necessary.

Kanara District.

Fort at Mirjan.—In ruins. All the walls are over-grown with trees and vegetation there is no sign except at one place of any recent dilapidation. At least the large well and the Fort walls should, I think, be cleared of vegetation and preserved. The Forest Department claims the monument to be in its charge. It would be desirable to clear this point definitely and put the monument in charge either of the P.W.D. or the Forest Department.

The Figure of a Tiger opposite the English School, Kumta.—In good condition. The platform should be repaired if the figure is to be kept there.

Ketpai Narayan Devasthan at Bhatkal.—Cornice (Chajja) at places in front are broken and falling down. Fair state of preservation. Parts of roof covering slabs are missing. I strongly recommend this being thoroughly restored and preserved.

Santappa Naik Tirumal Devasthan at Bhatkal.—In good condition. Small damage occurred to roof surrounded by a verandah which has a thatch roof. Plinth has panels like the preceding one but not so good. Might be preserved but seems hardly necessary if the preceding one is such. There is an inscribed slab. The premises are clean and tidy as the owner lives there.

Joshi Shankar Narayan Devasthan, Bhatkal.—In good state of preservation. Roof slab in front fallen in one corner. One newly grown plant inside is to be removed.

Raghunatha Devasthan at Bhatkal.—A small good shrine with a carved outside in good condition and is worth preserving. People live on the premises.

Lakars Kamti Narayan Devasthan, Bhatkal.—A general plain structure of small size, roof of verandah gone; the rest in a hardly fair condition. Ceiling in good condition.

Adkenarayan Devasthan.—Small structure with its roof gone and is of very little interest. Screen wall partly gone; ceiling remains. Shrine is worshipped.

Virupaksha Devasthan.—About 300 sq. feet of stone, roof gone; otherwise in good condition; one small tree grown in masonry should be removed. White ant hill in verandah to be removed. May be preserved but I hardly think it necessary. Worshipped.

Jattappa Naikan Chandranatheshwara Basti, Bhatkal.—Clearing up recently done. The building looks more tidy. But restoration on a large scale where stones are gone or broken is desirable and necessary. This may be specially preserved as a typical monument of the place.

Santeshwara Basti at Bhatkal.—A wretched small building, roof entirely gone and has absolutely nothing of interest. One inscription slab and one piece of another, I think should not be listed.

NORTHERN DIVISION.

Surat and Broach Districts.

Jami Masjid.—In good order. Cultivation in the grave yard compound by the man in charge of the building is not desirable.

APPENDIX P.

List of Works Proposed for 1920-21.

LIST NO. I.

Current Repairs and Maintenance.

NORTHERN DIVISION.

Serial No.	Name of District.	Locality.	Name of Work.	Amount.
1	Presidency	.. Gharapuri	.. Caves and pier	Rs
2	Do.	.. Do.	.. Custodian's quarters	2,960
3	Do.	.. Do.	.. Assistant Custodian's quarters	85
4	Thana	.. Kalyan	.. Motabar Khan's Tomb and Kali Masjid	11
5	Do	.. Amboli	.. Jogeswari Caves near Andheri	50
				30

Serial No.	Name of District.	Locality.	Name of Work	Amount.
				Rs.
6	Thana	Bandra	Fort	40
7	Do.	Bassein	Do.	100
8	Do.	Amharnath	Temple	50
9	Do.	Vashali	Caves	10
10	Do.	Thana	Graves of English factors	12
11	Do.	Arnala	Fort	40
12	Do.	Mandapeswar	Caves, old Portuguese Church and water tower	25
13	Do.	Nanaghat	The Brahmanical caves	25
14	Kaira and Pauch Mahals.	Champaner	Current repairs to Archæological monuments	250
15	Do.	Do.	Pay of one karkuu at Rs. 35 per month	420
16	Do.	Do.	Do. of one mukadam at Rs. 20 per month	240
17	Do.	Do.	Do. of five caretakers at Rs. 15 per month	900
18	Do.	Halol	Tomb of Sikandar Shah	60
19	Do.	Sojali	Tombs of Saifudin and Nizamuddin	200
20	Ahmedabad	Adalaj	Current repairs and caretaker's pay for the Stepped well	204
21	Do.	Kochrab Paldi	Small Masjid	20
22	Do.	Dholka	Current repairs to and caretaker's pay for Khan Masjid	184
23	Do.	Do.	Khan tank	50
24	Do.	Do.	Current repairs to and caretaker's pay for Balol Khan Quazi's Masjid	184
25	Do.	Vatva	Current repairs to and caretaker's pay for tombs..	288
26	Do.	Viramgaon	Mansar Talav and shrines	60
27	Do.	Isanpur	Small stone mosque to the south of Malik Isan-ul-Mulk's Mosque	60
28	Do.	Ahmedabad	Current repairs to and caretaker's pay for Dada Harir's well	194
29	Do.	Do.	Dada Harir's Masjid and Tomb	60
30	Do.	Do.	Dutch Tombs on Kankaria tank	50
31	Do.	Do.	Ajamkhan's Palace	60
32	Do.	Do.	Current repairs to and caretaker's pay for Sidi Sayyad's Masjid.	156
33	Do.	Do.	Current repairs to and caretaker's pay for Ahmad Shah's Mosque.	184
34	Do.	Do	Current repairs to and caretaker's pay for Rani Shipri's Mosque and Tomb.	164
35	Do.	Do.	Muhafiz Khan's Masjid	20
36	Do.	Do.	Queen's Mosque, Sarangpur	20
37	Do.	Do.	Current repairs to and caretaker's pay for Bava Loli's Masjid.	184
38	Do.	Do.	Sidi Basir's Minar and Tomb	70
39	Do.	Do.	Tomb of Mir Ahu Turab	60
40	Do.	Do.	Brick minars on Railway Station	14
41	Do.	Do.	Current repairs to and caretaker's pay for Achyut Bihi's Mosque and Tomb.	174
42	Do.	Do.	Miyan Khan Jahan's Masjid	50
43	Do.	Do.	Tomb of Azamkhan Moazam Khan	50
44	Do.	Do.	Pay of one Inspector at Rs. 40 per month	480
45	Do.	Do.	Pay of one karkun at Rs. 35 per month	420
46	Do.	Do.	Pay of one Mukadam at Rs. 15 per month	180
47	Kolaha	Amholi	Caves	50
48	Do.	Pal	Caves	40
49	Do.	Raigarh	Shivaji's Tomb and Mahadev's Temple	100
50	Do.	Revdanda	Portuguese Remains	300
51	Do.	Alibag	Fort	120
52	Do.	Kuda	Caves	50
53	Do.	Karlai	Fort	40
54	Do.	Peth	The Kotah Fort	60
55	Surat and Broach	Broach	Dutch Tombs	35
56	Do.	Do.	Jami Masjid	160
57	Do.	Olpad	Vaux's Tomb	35

CENTRAL DIVISION.

58	Poona	Fulgaon	Peshwa's bathing ghat	150
59	Do.	Karla	Caves	658
60	Do.	Ghatghar	Do.	50
61	Do.	Bhaja	Do.	280
62	Do.	Shelarvadi	Do.	100
63	Do.	Bedsa	Do.	100
64	Do.	Junnar	Do.	100
65	Do.	Lohgarh	Fort	150
66	Do.	Rajmachi	Do.	125
67	Do.	Visapur	Do.	100
68	Do.	Bhamburda	Caves	80
69	Do.	Tulapur	Sri Sambhaji's Tomb	20
70	Sholapur	Sholapur	Fort	200
71	Do.	Karmala	Do.	50
72	Nasik	Ankai	Caves	200
73	Do.	Pandu Lena	Do.	150
74	Do.	Sinnar	Aiswar Temple	50



Serial No	Name of District	Locality.	Name of Work.	Amount
				Rs.
75	Nasik	Do.	Gondeswar Temple	180
76	Do.	Anjaneri	Temple	100
77	Do.	Jhodga	Temple of Mankeswar Shiva	100
78	East Khandesh	Patna	Maheswar Mahadeo Temple	50
79	Do.	Changadev	Temple	100
80	Do.	Sangameswar	Old Mahadeo Temple	100
81	Do.	Vaghali	Mudhar Devi Temple	50
82	West Khandesh	Balsana	Pay of one caretaker	120
83	Do.	Songir	Mohamedan Tombs	134
84	Ahmednagar	Kokamthan	Old Temple	75
85	Do.	Do	Damri Masjid	20
86	Do.	Tahakari	Triple shrined temple of Bhavani	50
87	Do.	Harischandragarh	Caves and Temple	25
88	Do.	Mandavgaoan-Katrabad.	Devi Temple	13
89	Do.	Dhoka	Caves	16
90	Do.	Karjat	Malikarjuna's Temple	20
91	Do.	Pedgaon	Bableswar Temple	10
92	Do.	Baimi	Heinadpanti Tank	10
93	Bijapur	Bijapur	Current repairs to Archaeological Buildings	1,000
94	Do.	Do.	Pay of one Maistri at Rs. 50 per month	600
95	Do.	Do.	Pay of one Inspector at Rs. 33 per month	396
96	Do.	Do.	Pay of one karkun at Rs. 30 per month	360
97	Do.	Do.	Pay of four Imaratwalas, one at Rs. 17 per month and three at Rs. 15 per month.	78
98	Do.	Do.	Pay of two malis at Rs. 25 per month	480
99	Do.	Do.	Pay of two sweepers at Rs. 15 per month	360
100	Do.	Do.	Pay of fourteen caretakers at Rs. 14 per month	2,352
101	Do.	Do.	Upkeep of garden in Juma Masjid	500
102	Do.	Do.	Museum	1,064
103	Do.	Do.	Honorarium for compiling Bijapur Museum Catalogue.	125
104	Do.	Badami	Pay of caretakers at Rs. 14 per month.	336
105	Do.	Aiholi	Do do do.	336
106	Do.	Pattadkal	Do do do.	336
107	Kanara	Kanara	Current repairs to Archaeological Buildings	30
108	Do.	Bhatkal	Repairs to Jattappa Naikau Chandra Natteswar Basti.	20
109	Satara	Pratapgarh	Afjulkhan's Tomb	10
110	Do.	Satara	Current repairs to Archaeological Buildings	120
111	Belgaum	Degaon	Do. do to the old Temple	33
112	Dharwar	Dharwar	Do do. to Archaeological Buildings	122
113	Dharwar Irrigation.	Dharwar	Do. do. do. do.	152
114	Ratnagiri	Ratnagiri	Do. do. do. do.	550
115	Do.	Dhabol	Do. do. to the Mosque	100

INDUS RIGHT BANK DIVISION.

116	Karachi Buildings	Hyderabad	Gulam Shah Kalhora's Tomb	130
117	Do.	Do.	Gulam Nabi Kalhora's Tomb	130
118	Karachi Canals	Tatta	Current repairs to and one caretaker's pay for Tombs on Makli Hills.	768
119	Western Nara	Khudabad	Current repairs to and pay of one caretaker for Jam Masjid	138
120	Do.	Do.	Yar Mahammad's Tomb	178

INDUS LEFT BANK DIVISION.

121	Nasrat Canals	Moro	Tomb of Nur Muhammad Kalhora	90
122	Do.	Do.	Stupa at Thul Mir Rukan	10
123	Hyderabad Canals	Sinjhero	Upkeep of Brahmbua Ka Thul	120
124	Eastern Nara	Mirpurkhas	Current repairs to and pay of one caretaker for Buddhist stupa.	190
125	Fuleh Canals	Gaja	Current repairs to Buddhist stupa	30
Total				52,832

Special Repairs.

LIST No. 2.

(Arranged in order of Importance.)

Serial No.	Name of District.	Locality.	Name of Work.	Amount.
				Rs.
1	Kaira and Panch Mahals.	Champaner ..	Archæological Monuments	10,000
2	Presidency ..	Gharapuri ..	Elephanta Caves	5,000
3	Ahmedabad ..	Dholka ..	Khan Masjid	4,000
4	Karachi Buildings	Hyderabad ..	Kalhora Tombs	4,000
5	Karachi Canals..	Tatta ..	Tombs on the Makli Hills	4,000
6	Belgaum ..	Gokak ..	Falls	2,000
7	Bijapur ..	Aiholi ..	Temples	3,000
8	Do. ..	Pattadkal ..	Do.	3,000
9	Sholapur ..	Sholapur ..	Tomb of Begami	2,500
10	Thana ..	Kanheri ..	Caves	2,000
11	Poona ..	Bhaja ..	Do,	2,000
12	Sholapur ..	Sholapur ..	Fort	3,200
13	Thana ..	Bassein ..	Portuguese Monuments	2,500
14	Kanara ..	Bhatkal ..	Temples	1,000
15	Ahmednagar ..	Pedgaon ..	Do.	580
16	Dharwar ..	Rattihalli ..	Do.	600
17	Ahmedabad ..	Ahmedabad ..	Rani Sipris' Masjid	2,832
18	Western Nara ..	Khudabad ..	Tomb of Yar Muhammad and Jami Masjid	1,150
Total ..				53,362

APPENDIX Q.

List of New Muhammadan Inscriptions discovered in 1919-20.

A.—CAMBAY.

Inscriptions on Tombstones collected in the Tomb of Parwar Shah.

1. On Tombstone of Sālih-ud-din Atiq Mukhlis-i-Sultāni, died Tuesday night, 17th Jamādi-ul-Ākhir, 716 A.H.
2. On Tombstone of Khwaja Shihābuddin Āḥmad ibn 'Umar al Ḥamāmi (?), died Saturday, 19th Zil-qādā, 731 A.H.
3. On Tombstone of Shamsuddin Muhammad bin Suraihi ibn alī Jawzī al-Jazari, died 17th Rabi'-ul-Ākhir, 709 A.H.
4. On Tombstone of Asir-uddin-Kāfur Atiq (ibn) Sharfuddin Mehdī ibn-i Muḥammad al-bāqir-ul-Ḥamdāni, died Wednesday, 1st Zilqādā, 713 A.H.
5. On Tombstone of Muizuddin Āli ibn-i Muẓaffar, died 20th Jamādi-ul-Akhir, 790 A.H.
6. On Tombstone of Maulānā Imām-ul-Āzam Muḥammad bin Āḥmad al Fārsi (*date lost*).
7. On Tombstone of Kamāl-uddin ibn Ḥusain-al-Basri, died Thursday 2nd Safar, 736 A.H.
8. On Tombstone of Ḥasan ibn Abu Bakr 'Ālamgir, Thursday, 29th Rabi'-ul-Āwwal, 731 A.H.
9. On Tombstone of Musammat Sharaf Sati (?) binte Najm-uddin Muḥammad bin 'Abdul Jabbar bin Āmir bin Tarkhān, died Monday night, 13th Jamadi-ul-Ākhir, 746 A.H.
10. On Tombstone of Jamāl-ibn Fath-ulla bin Miyan (alias Mamalak Muḥammad), the companion of Sultān Maḥmūd Shāh (Sultān Maḥmūd Shāh II of Gujrat) died Friday, 6th Jamādi-ul-Ākhir, 904 A.H.
11. On Tombstone of Abu Bakr ibn Ahmad, died Saturday, 23rd Muharram, 730 A.H.
12. On Tombstone of Zain-ud-din 'Alī ibn Sālār ibn Āli al-Bardi, died Sunday, 13th Zil-hijja, 785 A.H.
13. On Tombstone of Tajuddin bin Shamsuddin Āmir Āḥmad Gilāni, died Friday, 10th Rabi'-ul-Āwwal, 786 A.H.
14. On Tombstone of Zainuddin 'Ali bin Mujib bin Jahān-ul-Hanjawini (?), died Wednesday, 8th Zilqādā, 731 A.H.
15. On Tombstone of Hājī Ibrāhīm bin Muḥammad bin Āli al-Adbali died on Friday in the middle of Jamādi-ul-Ākhir, 790 A.H.

16. On Tombstone of Kabiruddin Muḥammad Mansūr, died Friday, 6th Muḥarram, 728 A.H.

17. On Tombstone of Shamsuddin Maḥmūd bin Jamāl-ud-dīn Aḥmad bin 'Umar al-mārūf (?) ad-dīn, died Friday, 8th Muḥarram, 732 A.H.

18. On Tombstone of Shamsuddin Muḥammad ibn Abū-Bakr Adbālī, died 25th Zilqādā, 73x A.H.

19. On Tombstone of Shahid Fakhruddin Aḥmad ibn Husain ibn Abū Bakr al-m'ā'rūf al-qāzī-ul-Safāhānī, Sunday, 25th Rabiā'-ul-Ākhir, 721 A.H.

20. On Tombstone of Hājī Abū Bakr bin Ālī bin Abū Bakr Adbālī, Wednesday, 25th Muḥarram, 710 A.H.

21. On Tombstone of Hājī bin Muḥammad bin Aḥmad al-mārūf 'Alamgīr, Monday, 8th Ramādhān, 725 A.H.

22. On Tombstone of Tājuddin Umar bin Saiyad Asalinsī (?), Wednesday, 11th Shābān, 720 A.H.

23. On Tomb near the Court buildings, Khwājā Jalāl-ud-dīn bin 'Alī bin Sulṭān Gilānī, 22nd Muḥarram, 929 A.H.

24. On Tomb near the Court buildings, Khwājā Jalāluddin bin Muḥammad, 25th Ramādhān, 928 A.H.

25. On a wall near shrine of Khwājā Khizr, no name, date in *Chronogram*, *Bihisht Jāwedān*, 772 A.H.

In compound of Shrine of Khwājā Khizr.

26. Inscription in wall, records erection of some structure about hundred years ago which was damaged by rain and was re-erected in 791 A.H.

27. Inscription in wall, date of some building, 1st Rabiā'-ul-Ākhir, 791 A.H.

28. Inscription in Sadyawal Masjid—Repaired by Nāṣiruddin Aḥmad Shāh bin Muḥammad Shāh bin Muẓaffar Shāh on 1st Muḥarram, 827 A.H.

29. Inscription in the backwall of the Billi Masjid, records re-erection of the Masjid by Nakhūda Yāliya ibn Bandail (?) Nabīnā ibn Nāṣiruddin Saflānī 'servant of Khān-i-Āzam Khāqān-i-Muazzam Kamāl Khān, during the reign of Nāṣiruddin Maḥmūd Shāh bin Aḥmad Shāh bin Muẓaffar Shāh on 1st Ramādhān, 883 A.H.

30. Inscription in the backwall of the Billi Masjid, records the erection of a Masjid by Abdulla ibn Jamāl-ud-dīn Harnawī during the reign Sulṭān of Firūz Shāh Tughlaq of Delhi and the governorship of Mālik Ikhtiyār-ud-dīn Mufarreh-i-Sulṭānī, Dūbdār Khās of Aqtā-i-Khambāit on 1st Ramādhān, 782 A.H.

31. Inscription at the bottom of a Marble Mihrab in Billi Masjid recording its erection by Zaqī-uddin Umar Aḥmad Kāẓerūnī in the month of Zilqādā, 726 A.H.

32. Inscription on Tājuddin's tomb—Tājuddin Muḥammad ibn Muḥammad-uz-Zākāriyā al-Kazwīnī, died on Monday, 9th Jamādī-ul-Ākhir, 700 A.H.

33. Inscription at Nagar near Cambay—Tomb of Fatimā binat Saiyad Tājuddin Husain al-Ālāwī, died Monday, 4th Šafar 738 A.H.

34. Inscription in Sagar-Wada Masjid—Masjid built by Khwājā Saiyadān ibn Muḥammad bin Ismāil, Sunday 1st Ramādhān, 712 A.H.

Inscriptions on Tombstones collected in Bārā Shāh's Tomb.

35. On Tombstone of Sā'dullah urf Bihārī, died Monday, 11th Zilhijja, 919 A.H.

36. On Tombstone of Shaikh Zainuddin bin Āyāz Ātiq Shaikh Gilani, died Friday, 28th Šafar, 843 A.H.

37. On Tombstone in Dargah of Pir Murād. Name illegible, died Sunday night, 11th Jamādī-ul-Āwwal, 938 A.H.

38. Inscription in Bhule-ki-Muhalle-ki-Masjid—built by Khwājā Ālī Khān during the reign of Muẓaffar Shāh II, of Gujarat on 1st Muḥarram, 921 A.H.

39. Inscription in Gujarati girls' school—order by Muẓaffar II regarding certain grants of land, 24th Rabiā'-ul-Ākhir, 918, San-i-Mansūr 2, San-i-julūs 6.

40. Inscription in Gujarati girl's school—bilingual (Persian and Gujarati) 10th of Rajab, 789 A.H. Mentions a Shaikh-ul-Islām and a Prince—names

illegible. Gujarati portion records the erection of a custom House (*Māṇḍavi*) by one Shaikh Farid in Samvat 1444 (1387 A.D.).

41. On a stone outside tomb of Parwar Shāh—Tombstone of Kamāluddīn Sulaimān ibn Aḥmad ibn Ḥusain, died Monday, 7th Jamādi-ul-Āwwal, 699 A.H.

B.—TATTA.

42. On Tomb near Īsa Khān's tomb, Mirzā Jānī bin Mirzā Īsā Tarkhān, 978 A.H.

43. On Tomb of Saiyad Birām Sultān biyat Amir Qāsim Bānī Taghā, 6th Safar, 966 A.H.

44. On Tomb of Mubārak Khān, son of Jām Nizāmuddin, on East gate, foundation began Jamādi-ul-Āwwal, 855 A.H.

45. On South Gate of Mubārak Khān's tomb, records erection of building (Gate) by the order of Khān-ul-Āzam Mubārak Khān ibn Sultan Nizāmuddin Shāh ibn Ṣadr-ud-dīn Shāh ibn Salāh-ud-dīn Shāh ibn Sultān Ruknuddin Shāh, who was victorious over the Mughals of Hārī, written by Qutbuddin bin Mahmūd.

46. On Western doorway of tomb of Jām Nizāmuddin, foundation of building laid in 915 A.H.

47. On a loose stone near tomb of Mubarak Khan, written by order of Tajuddin, brother (?) of Fath Khān, built by Sultān Nizāmuddin Shāh, 89 x A.H.

48. On Tomb of Mirzā Muhammad Salih Tarkhān bin Mirzā Muḥammad 'Isā Tarkhān, died Saturday, 23rd Shā'bān, 970 A.H.

49. On Nawāb 'Isā Khān's Tomb, Mirzā 'Isā Tarkhān, 962 A.H.

50. On Tomb of Ballī Khān, Wāzir of Sindh, 962 A.H. *in chronogram.*

51. On Tomb of Maulānā Sālih, 976 A.H.

52. On Tomb of Ābu'l Fath ibn Āmir Kāsim Bānī Taghā, Safar, 955 A.H.

53. On Tomb of Āmir Kāsim ibn Āmir Maḥmūd Bānī Taghā, Sunday 12th Rajab, 965 A.H.

54. On mound to the south of Nizāmuddin's tomb, tomb of Jānī Beg Tarkhān, Safar, 949 A.H.

55. On Tomb of 'Alī Tūti, 897 A.H.

56. On Earthen tomb, Mālik Khāwās Malik Kawthār-i-Sultānī, 919 A.H.

57. On Tomb of Ghiyāthuddin Muhammad, a poet, 959 A.H.

58. Tomb of Āmir Muḥammad Qūli ibn Abdus-Ṣamad Tarkhān, 946 A.H.

59. On Tomb of Khwājā 'Abdulla, 946 A.H.

60. Below Tomb of Mirzā Muḥammad Sālih Tarkhān, Tomb of Āmir Zahid Muḥammad Tarkhān 'Azam-i-Sālāṭīn, 966 A.H.

61. Near the town of Tatta, close to the tombs of the Tarkhāns on a large stone on the left, tomb of Khwājā Nūruddīn Muḥammad bin Khwājā Aḥmad, 975 A.H.

62. On Tomb of Saiyad Jalāluddin 'Abdulla, 944 A.H. with that of his son, 951 A.H.

63. Under wall of broken Masjid, tomb of Dost Muḥammad bin Muḥammad Darbesh, 911 A.H.

64. On Tomb of Sultān Muḥammad bin Āmir Maḥmūd Saiyāl bin Ghiyāthuddin Muhammad, died Thursday, 4th day of the month, 960 A.H.

65. On Tomb in enclosure, tomb of Shāhẓādā Shāh Rūkh Khān ibn 'Isā Muḥammad Tarkhān, 993 A.H.

66. On Tomb near door of same enclosure, tomb of Badiā-uz-zamān Irāj Shāh Khān, 999 A.H.

67. Inscription in tomb with big dome, Ibrāhīm bin 'Isā Muḥammad Tarkhān, died Tuesday night, 16th Rabia'-ul-Āwwal, 966 A.H.

68. Tomb of Sultān Māsūd Mirzā, died night of Friday, 5th Muḥarram, 967 A.H.

69. Date of Shurfa' Khan's tomb, in Chronogram *Jat Shurafa*—1048 A.H.

70. Date in Masjid in Shurfa Khan's tomb, 1052 A.H.

- 71. Tomb of Dewan of Sild (no name), 1049 in *chronogram*.
- 72. Tomb without name, 1021 A.H.
- 73. Tomb of Shāh Muqīm bin Sultān Muqīm, no date.
- 74. Tomb of Amīr Sultān Muqīm bin Mīr Husain Qūlī-Arghūn 28th Jamādī-ul-Ākhīr, 962 A.H.

C.—SHOLAPUR.

- 75. Inscription on third gate (third line), Sultān Muḥammad bin Ibrāhīm, Yūsuf Khān, no date.
- 76. On bastion in east wall, building by Nanaji-urf Zābit Khān, Minister (*Mushīr*) of 'Ali 'Adil Shāh I, date in the form of a *chronogram*, 984 A.H.
- 77. On second gateway, records building of a Masjid, cistern for fishes on the west and a city and garden in the name 'Ali 'Adil Shāh I, done by Nānāji, later on called Zābit Khān 'Assistant at Sandlābūr (*Sholapur*), 986 A.H.

D.—PRANTIJ.

- 78. Inscription on a fragment of a marble pillar mentions the tomb of Sikandar Khān, Rāi (evidently a converted Hindu) Ghiyāth Bin 'Umar bin Muḥammad bin Dūdā Kishn Singh Rāi who obtained martyrdom on the 21st Safār, 885 A.H. during the reign of Mahmūd Shāh bin Muḥammad bin Ahmad Shāh bin Muḥammad Shāh bin Muẓaffar Shāh the King, at Thānā Sīthar at the age of thirty-two.
- 79. Inscription on a marble slab in Masjid Fath Islām, records erection of a Masjid by one Hammūd during the reign of Sultān Firūz Shāh (Tughlaq of Delhi) in the month of Ramādhān, 884 A.H.

PART II.

A.—EPIGRAPHY.

I.—Hindu and Buddhist Inscriptions.

1. In October 1919, it came to the knowledge of Mr. Brook-Fox, the Chief Engineer of the Junagadh State that an inscribed slab had been discovered on the top of Uparkot Fort. He had this slab removed to the State Office Buildings and sent a rough impression of the newly discovered record to this Department. Junagadh was visited in the same month with permission of the Government and the slab examined in the State Office. The inscription is incised on a large heavy slab of stone, the inscribed surface on which measures 1'8" by 12". The record, as it was found, consists of two lines only, which are incomplete both at the beginning and at the end. The first line begins with the name of Kshatrpa Svāmī Jivadāman and ends with the numerical figure for hundred, and the second contains four proper names. It is therefore perfectly certain that some words have been lost at both ends of the first line and consequently of the second line also. Either this inscription consisted of two very long lines, of which about half or a third only has been recovered or there were several other lines below the second one, which have been lost. When this inscription was discovered the letters were filled with lime mortar and the sides of the slab showed distinct chisel strokes. The original inscribed slab must have, at some later date, been divided into several parts and utilised for building purposes. The forms of characters indicated that the record has to be referred to the reign of Mahākshatrpa Jivadāman I, the son and successor of Damajadaśrī I. and the grandson of Rudradāman I.¹ The only other Jivadāman known to history is the father of the Kshatrpa Rudrasimha II, who is known to us from his Sanchi inscription of the Śaka year 201.² The characters of the Sanchi inscription are much later than those of the Junagadh record and therefore there can be but very little doubt about the fact that the latter belongs to the reign of Jivadāman I.

Junagadh Inscription
of Jivadāman I.

2. Jivadāman I reigned as a Mahākshatrpa, on two different occasions once in Ś. 100-101=178-179 A.D. and again in Ś. 110-20=188-198 A.D.³ But, unfortunately for us the date in the new Junagadh inscription is not preserved entirely, and consequently we are not in a position to state whether there were any other numerical symbols after that for hundred. The second line contains the names of a person named Rāmaka, and his three sons : (Va) stradatta, Vastunandi, Vastuśarmman. Most probably these persons were the donors whose gifts the record was incised to commemorate. This inscription has been edited in the *Epigraphia Indica* by me.

3. In April 1919, I had an opportunity of examining the Andhau inscriptions of the reign of the Mahākshatrpa Rudradāman I in the State Museum at Bhuj. These inscriptions have one peculiarity ; they are the earliest funeral stelae discovered in India. Medieval or modern funeral stelae in the form of Sati Stones or Virakkals are very well known in Northern as well as Southern India, but so far as our knowledge goes, memorials to the dead, dedicated in the early centuries of the Christian era have not been found before the discovery of the Andhau Inscriptions. My predecessor, who had examined these inscriptions in 1906, as well as in 1915, was of opinion that two of these stelae were erected to the memory of one and the same person (vide *Ante*, 1914-15, page 67, para, 16). He thought that two stelae were put up in memory of one Rishabhadeva, son of Sihila and belonging to the Opaśati Clan by his brother Madana. "The fourth is a memorial stone of Rishabhadeva of the Opaśati *gotra* and son of Treshṭadata erected

The Andhau Inscriptions
of Rudradaman I.

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¹ Rapson—Catalogue of Indian Coins in the British Museum—Coins of Andhras and W. Kshatrapas. p. cxxiv.

² *Ante*—1917-18, p. 37, para. 5.

³ Rapson. B.M. Cat. pp. 83-84.

by Madana, his brother. This is rather puzzling because the *gotra* Opaśati and the name Madana point to this Rishabhadeva being the same as that of the first inscription, Treshṭadata being in that case presumed to be the other name of their father Sihila, but it is inconceivable that two stelae were put up or can be put up in memory of one and the same individual."¹ On examining these inscriptions carefully it was discovered that the fourth inscription was not a second memorial to Rishabhadeva, son of Treshṭadata erected by his brother Madana but that it was erected to the memory of another Rishabhadeva who was a son of Treshṭadata, by his father Treshṭadata, who had become a Buddhist Monk (*Śramaṇera*). These four inscriptions have been edited by me in the *Epigraphia Indica*, in accordance with these corrections.

4. In August 1919, Mr. A. R. King, Secretary to the Trustees of Prince of Wales Museum of Western India drew my attention to the collection of six grants on copperplates belonging to the late Dr. Gerson Da Cunha which were in the possession of his widow. At my suggestion these copperplates were purchased by the Trustees of Prince of Wales Museum of Western India. They contain the following grants:—

- (1) A grant of Śilāditya I of Valabhi, dated G.E. 290.
- (2) A grant of Dharasena IV of Valabhi, dated G.E. 326.
- (3) A grant of Abhimanyu of the Rāshtrakūṭa family.
- (4) A grant of the Chālukya Bhīma I, V.E. 1086.
- (5) A grant of a new prince of the Śilāhāra family named Chchhadvaideva.
- (6) A grant of Harihara II of Vijayanagara, dated Śaka 1313.

5. The grant of Śilāditya I was issued from a place called Devisaras in G.E. 290=609 A.D. and records the grant of 100 *Pādāvarittas* of land in the village of Bhadreṇiyaka in the Bāra forest as well as a portion of what may be obtained by begging in the village for the upkeep of the repairs, etc., of the temple of Sun God in that village. These grants mention in detail the requirements of daily worship in the temple of Sun God, in the seventh century A.D., e.g. Worship (*Pūjā*), Bath (*Snāpana*), Scents (*Gandha*), Flower (*Pushpa*), Lamp (*Dīpa*), Oil (*Taila*), Music (*Vādya*), Songs (*Gīta*), Dance (*Nṛitya*), and Offerings (*Vali-Charu-Sattra*). In addition to these items the cost of repairs or damages to the temple were also to be met out of this grant. The *Dūtaka* of grant was Kharagraha and the scribe was the *Sāndhivigrah-ādhikṛita Dīvirapati* Vat-pabhatti, and the grant was issued on 14th day on the bright half of Chaitra in the year 290=608-9 A.D.

6. The grant of Dharasena IV was edited by Sir Ramkrishna Gopal Bhandarkar in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. X, and translated in the first volume of the *Indian Antiquary*. The findspot of this grant has not been recorded by Sir R. G. Bhandarkar. It records the donation of several pieces of land in a village called Kalāpakapaṭṭa in Surāshṭra to two Brahmans named Arjuna and Maṅkasvamin, sons of Guhāḍhya of the Bhāradvāja *Gotra*. The grant was issued from Valabhi on the 6th day of the bright half of Āshāḍha in the year 326 G.E. = 645 A.D.

7. The grant of Abhimanyu of the Rāshtrakūṭa family is the same as that published by Dr. Hultzsch in the eighth volume of the *Epigraphia Indica*, but the grant of Bhīma I is a new record. It records the grant of eleven plough measures of land in the village of Muṇḍaka which was included in the *Vishaya* of Vardhi to a Brahman named Vāsudeva, son of Balabhadra of the Audichya clan by the Mahārājādhirāja the illustrious Bhīmadeva I at Aṇahilapāṭaka on the 15th day of the dark half of Vaiśākha of V.E. 1086=1030 A.D. The record is incised on two small plates of copper held together by a ring of the same metal.

¹ Ante. 1914-15, p. 67.

The Salapaka Grant of
the Śilāhara Mahasamanta
Chhadvai-deva.

8. The new grant of the Śilāhara dynasty is a very difficult inscription to decipher. The characters differ from the majority of published inscriptions of the Śilāhāras and in addition to this difficulty spelling mistakes, omission of letters, words and at times of whole sentences makes the lot of the decipherer none too enviable. The record has been incised on three plates of copper which were not joined together as there is no hole in any one of them. It is inscribed on one side only of the first and third but on both sides of the second plate. The first plate is entirely devoted to the genealogy of the Rāshtrakūṭa family. The first two verses are devoted to the praise of Śiva and his spouse Umā. The next three verses are devoted to moon and his descendants Budha, Pururavas and Yadu. In the sixth verse the Rāshtrakūṭa family is introduced. The first sovereign of this line mentioned is Dantidurgga, then comes his uncle Kṛishṇarājā I and after him his sons Govindarājā II and Nirupama (i.e. Dhruva Dhāravarsha). Govinda III, the son of the latter is mentioned by his *biruda* Jagattuṅga. After him comes his son Amoghavarsha I whose son Kṛishṇa II is mentioned by his *biruda* Akālavarsha. His grandson was the illustrious Indrarājā III, whose son was Amoghavarsha II whose existence was known to us from his mention in the Bhadana grant of Aparājita,¹ though he is ignored in the genealogies of the Rāshtrakūṭa copperplate grants. His brother was Gogjiga (Govinda IV) who had apparently gained the throne by uprooting his brother in battle. His son was Kṛishṇarājā III during whose reign the grant appears to have been made. The family of the donee is mentioned in the first side of the second plate where Jimutaketu and his son Jimutavāhana are mentioned as the earliest princes in the Śilāra family. Then we have Kaparddin I, Pullaśakti, Kaparddin II and Vappuvanna, whose son Jhanjha was succeeded by his brother Goggi. His son was Chchhadvaideva. The name of this prince occurs twice in this grant; once at the end of the regular genealogy of the Śilāhāras at the beginning of the second side of the second plate and again on the third plate. Here a single line mentions the fact that this law (? *Dharma*) which had at first been made public by the illustrious Vajjaḍadeva, son of the illustrious Goggi, Chchhadvaideva is giving without alteration (*Yath-aivam-tathā*). The word *Dharma* in this case appears to stand for a religious gift which had been announced by Vajjaḍa I, who appears to have been the eldest son of Goggi and who seems to have occupied the throne before his younger brother Chchhadvai. The grant recorded by this inscription was contemplated by Vajjaḍa and announced during his reign but was not fulfilled till after the accession of his younger brother. The name of Vajjaḍadeva is omitted in the genealogy of the Śilāra family in the second plate though he must have reigned before his younger brother Chchhadvaideva. The omission of the name of a prince of this family in the genealogical account is rather unusual as Jhanjha is mentioned in all grants of the descendants of Kaparddin I, though his progeny did not reign and he was succeeded by his brother Goggi; e.g. (1) the Bhandup plates of Chhittarājā; (2) the Bhadana grant of Aparājita; and (3) the Kharepatan plates of Anantadeva.² The object of the inscription is to record the grant of some land in the village of Salaprāka in the *Vishaya* of Mālāda to a Brāhmaṇa named Chāḍadevabhāṭṭa, an inhabitant of Jahnupura of the Kāśyapa *gotra*—a Vrahmachārin of the Vājasaneyā (*branch*) of the (Yajurveda) who was well versed in Veda, Vedānta, Purāṇa, Mimāṃsā and Logic, on the occasion of a lunar eclipse. The inscription is very important as it is the earliest known copperplate grant of the Śilāra or Śilāhara dynasty of Konkana being earlier than the Kharepatan plates of Anantadeva or the Bhandup plates of Chhittarājadeva and the Bhadana grant of Aparājita. It brings to light a new prince of the Śilāhara family who was hitherto unknown to us and finally, it shows us the position of this dynasty during the existence of the Rāshtrakūṭa dynasty, whose feudatories they were. It was issued during the lifetime of Kṛishṇarājā III and therefore though it is not dated, its approximate date can be guessed with

¹ Epigraphia Indica, Vol. III, p. 267

² *Ibid.*, Vol. III, p. 267.

³ Ind. Ant. Vol. V, p. 277.

⁴ *Ibid.* Vol. IX, p. 33.

accuracy. The known dates of Krishnarāja III range from Śaka 862-884=940-961 A.D. and the earliest known date of his successor Khoṭṭiga is Śaka 893=971 A.D. Therefore the grant must have been issued in the second half of the tenth century A.D. This grant shows that the high sounding titles assumed by Aparājita or Chhittarājadeva such as Mahāmaṇḍaleśvara or "*Tagarapura-parameś'vara*" were not in vogue during the existence of the Rāshtrakūṭa kingdom when only the modest title *Mahāsāmanta* which was assumed by Pullaśakti and his son Kaparddin II¹ in the Kanheri inscriptions, could be used.

9. The grant of Harihara II is incised on three different plates of copper which do not seem to have been joined together after the fashion of other copperplate grants as there is no hole in any one of them. The genealogi-

Chaudala Grant of Harihara II.

cal portion is much shorter than that of the Nallur grant of the same prince. The object of the inscription is to record the grant of the village of Chaudala in the province of Vārasa to twenty-one Brāhmaṇas of different *gotras* on the occasion of a solar eclipse on New Moon day (*amāvasyā*), a Monday in the month of Chaitra in the Śaka year 1313=1391 A.D., the year *Prajāpati* of the *Bārhaspatya* cycle. The grant mentions that according to the orders of his master the minister Mādhava had gone with a mighty army to the capital of the Komkana called Govāpura and had expelled the army of Muhammadans (*Turushka-sam-ghān*) established at that place and had re-established princes who had been uprooted, i.e. deprived of their possessions (by the Turushkas). Mādhava belonged to the Bhāradvāja *Gotra* and was the son of chāmunda. He was governing the Komkana Nivrita according to the orders of his sovereign Harihara and the grant was made while he was yet on the throne of Govāpura.

The Conquest of Goa

by Mādhavarāja, brother of Sāyaṇāchārya.

There is no difficulty about the identification of Govāpura which is modern Goa in Portuguese India and which appears to have been conquered sometime before 1391 A.D. According to the late Mr. Venkayya, who edited the Nallur grant, Harihara II appears to have ascended to the throne sometime between the year 1293 and 1301 of the Śaka Era² and therefore the conquest of Komkana must have taken place early in his reign.

10. The minister and governor Mādhavarāja was a man of very great literary attainments. He is mentioned as the commentator of all the Upanishads and the author of several *Kāvyas* in this record. According to the *Catalogus Catalogorum* of Th. Aufrecht, the celebrated author and commentator Sāyaṇa ascribed some of his works to a brother of his named Mādhavarāja.³ It is quite possible that this Mādhavarāja, the general and the governor of Harihara II, was the cousin of Sāyaṇāchārya, to whom Sāyaṇa gave the credit of the authorship of many of his works.

11. Mr. V. K. Namjoshi, B.A., Administrator of the Cambay State presented the second half of a Valabhi grant on behalf of Mr. Maniklal Rajaram, an inhabitant of Cambay to the Prince of Wales Museum of Western India.

The Cambay Grant of Dhruvasena I.

The original grant was incised on two plates of copper which were held together by two rings of copper and for which there are two holes at the top of this plate. The name of the donor and the date of the grant is available in the last two lines. The date is G.E. 206=524-25 A.D., the third day of the bright half of Aśvāyuja and the donor was the Mahārāja Dhruvasena. Therefore there cannot be any doubt about the fact that the grantor was the Mahārāja Dhruvasena I, and that this grant is one of the earliest known grants of the Valabhi dynasty. The donee was a Brāhmaṇa named Rotghamitra of the Vrajagaṇa *Gotra* and a Brahmachārin of the Sāma Veda, who was an inhabitant of Simhapura. The object given was specified on the first plate.

12. During the year under review, Mr. V. M. Karandikar, Archæological Overseer, who was formerly in charge of conservation work at Champaner, pointed out a short

The Pavagadh Inscription of V.E.—1197.

¹ Indian Antiquary, Vol. XIII p 134

³ Catalogus Catalogorum, Leipzig, 1891, p 711.

² Epigraphia Indica, III, p. 115 and note 11.

Sanskrit inscription on the rock outside the main or the sixth gate of Pavagadh Fort. It is very short inscription dated V.E. 1197 = 1141-2 A.D. and records that in that year one Dutṭhoṇa was the priest of the Rāūta Gauḍa in the temple of Gauḍeśvara. Above this inscription there is a small niche containing a mutilated image.

13. During my visit to Bayana in December 1919, I was able to

The Bayana Inscription of
Chittralekhā

devote some time to the examination of the inscription in the Ukha Mandir, details of which were published in the annual report for the previous

year.¹ During the re-examination, portions of the record which were illegible in the impressions, were deciphered. The most important correction of the former reading is in the 14th line which contained the name of the Queen Chittralekhā at the beginning. It appears therefore that Chittralekhā was the daughter of Rājayika and she has married one Maṅgalaraja, perhaps the same as that mentioned in the Sasbahu temple inscription of Gwalior.² Chittralekhā had four sons, of whom the name of the eldest is missing in the Bayana inscription. The rest were named Indrajit, Lakshmaṇarāja and Chāmuṇḍarāja. After the names of the two villages set apart for the worship of the God Nārāyaṇa in the temple built by Queen Chittralekhā, the name of a third village, named Hāḍhapalli is legible on the original. All of these villages are still existing. Gograpura appears to be the modern Gogerā in Tahsil Weir and Nāgapalli is modern Nāvali in Tahsil Bayana. Hāḍhapalli is at present called Hāḍholi and is a village in the neighbouring district of Hindaun now included in the Jaipur State. Of the names of other places mentioned in this inscription Śrīpathā has been correctly identified with Bayana. The second *maṇḍapikā* stood at a place called Vusāvaṭa which I am inclined to identify with the modern *qasbā* of Bhusāwar in Tahsil Weir, a place marked in Cunningham's map of Eastern Rajputana in Volume VI of his reports.³

II.—Muhammadian Inscriptions.

14. Seventy-nine new records of the Muhammadan period were discovered during the year under review none of which are later than the middle of the eleventh century of the Hijra. The majority of these inscriptions come from the ancient cemetery on the Makli Hills near Tatta and from Cambay. The oldest inscriptions come from Cambay and range in dates from 699 to 979 A.H. The earliest of these inscriptions are two records belonging to the last two years of the seventh century of the Hijra. They are dated 699 and 700 A.H. respectively but do not yield any historical information. The majority of records, thirty out of forty-one, belong to the eighth century of the Hijra, three to the ninth and the rest to the tenth century of that era. One Salāhuddin Ātiq who died on the 17th Jamādi-ul-Ākhir, 716 A.H. is styled Mukhlis-i-Sultānī and was most probably an officer who had served Sultan 'Ālauddin Muhammad Khilji of Delhi in person. The record next in importance in the chronological order is a short inscription on the pedestal of a small marble mihrab carved out of a single block which was found in a modern hut used as a Masjid close to the Factory of the Honourable East India Company at Cambay. The inscription records that it was carved by Zaqiuddin Ahmad Qāzerūnī,⁴ the great architect of Cambay in, 726 A.H. Qāzerūnī built the Jami Masjid and is buried under the great dome of the Principal gateway. Another inscription records the death of one Zain-ud-din 'Āli bin Mujib Jahān al-Hanjawīnī. A town named Hamyamana or Hamjamana is mentioned in two Sanskrit inscriptions on copperplate grants of the Śilāhara dynasty of Konkan, e.g. the Bhandup plates of Chhittarāja-deva and Thana plates of Arikeśarin. The name mentioned in this Arabic inscription may be the same as Hamyamana which has been wrongly identified with Sanjan on the authority of some modern Parsi legends, a fact which was clearly proved by the late Dr. Fleet,⁵ Zain-ud-din 'Āli, whose father had migrated from Hanjawan or

¹ Pp. 43-44, paras. 1-4.

² Ind. Ant. Vol. XV, p. 35

³ Pl. I.

⁴ Epigraphia Indo-Moslemica, 1909-10, p. 66, No. 39.

⁵ Ep. Ind., Vol. XII, p. 258ff

Hamjaman, died on Wednesday, the 8th Zil-qādā, 731 A.H. Another tombstone of a lady named Sharaf Sati (?), daughter of Najmuddin Muhammad who died on the night of Monday, the 13th Jamādī-ul-Ākhir, 746 A.H. contains the earliest reference to the Tarkhān clan of Khurasan who later on founded a kingdom for themselves in Sindh, after the decline of the Musalman-Rajput Sammās in the 16th century A.D. An inscription built into the wall of the hut called Billi Masjid records the erection of a Masjid by one 'Abdulla ibn Jamāluddin ibn Said-ud-din Harnawī during the reign of Sultan Firoz (Tughlaq) of Delhi and the governorship of Ikhtiyāruddin Malik Mufarreh-i-Sultānī Dūbdār Khās in the Aqtā of Khāmbāyat on the 1st Ramazan, 782, A.H. A bilingual inscription found in the walls of the Gujarati girls' school records the erection of a custom house (*Māṇḍavī*) in the Vikrama year 1444 and Hijra 789=1387 A.D. According to local tradition the building in which the girls' school in Cambay is located was the custom house of the port at one time.

15. According to an inscription, found in the walls of the shrine of Khwāja Khizr on the sea beach outside the city of Cambay, records the fact that a Masjid erected about a century, which had been destroyed by water (sea), was re-erected in 791 A.H. Another inscribed slab in the Sadyawal Masjid records its re-erection by Sultan Nāṣiruddin Āḥmad Shāh bin Muḥammad Shāh bin Muzaffar Shāh of Gujrat in 827 A.H. An inscription on a third marble slab in the backwall of the hut called the Billi Masjid records the re-erection of a Masjid by the Naḥḥudā Yāhyā ibn Bandail Nabīnā ibn Nāṣiruddin Saflānī, the servant of Khān-i-'Azam Khāqān-i-Muazzam Kamāl Khān during the reign of the Sultan Nāṣiruddin Maḥmūd Shāh I bin Muḥammad Shāh bin Āḥmad Shāh bin Muzaffar Shāh of Gujrat on the 1st Ramazan, 883 A.H. Inscriptions of the tenth century of the Hijra supply more information regarding the Sultans of Gujrat. One tomb stone found inside the Dargah of Parwar Shāh records the death of one Jamāl ibn Fathullah, the companion of Sultan Maḥmūd I of Gujrat, who died in 904 A.H. A long inscribed slab built into the wall of the old Māṇḍvī, now used as the Gujarati girls' school, records some grants of land by Sultan Muzaffar II of Gujrat on the 24th of Rabia'-ul-Ākhir, 938 A.H. and supplies us with two different regnal years of this monarch: the Sanh-i-julūs 6 and the Sanh-i-mansūr 2. Another inscription of this prince was discovered in a Masjid in a quarter called the Bhule-ki-Mahalla which records the erection of a Masjid by one Khwāja 'Alī in 921 A.H.

16. The inscriptions on the doors of the tomb of Mubārak Khān throw new light on the ancestry of Jām Nizām-uddīn. According to the history of Sindh compiled by Mirza Kālichbeg Fredunbeg, Jām Nizām-uddīn, who succeeded Jam Sanjar was the son of Jam Bābināh. This relationship is apparently based on the authority of the *Tārīkh Maṣūmī* which is mentioned in a footnote at the beginning of chapter VI as the basis of the account of the Samāh dynasty of Sindh.¹ But in a footnote on page 49 it is stated that according to the *Tuhfāt-ul-kirām* Jām Nizām-uddīn (or Nindo) was the son of Bābinah, son of Unar, son of Salāh-uddīn, son of Tamāchi. According to inscription No. 45 of the list in Appendix Q Sultan Nizām-uddīn was the son of Sadruddīn Shāh, who was the son of Salāh-uddīn Shāh, who was the son of Sultan Ruknuddīn. With the exception of Sultan Nizām-uddīn and Salahuddin Shāh none of the other names are mentioned in the History of Sindh compiled by Mirza Kalichbeg. Jām Salahuddin is mentioned as the son of Jam Tamāchi and therefore it is quite probable that the latter is the same person as Sultan Ruknuddin mentioned in this inscription. The *Tuhfāt-ul-Kirām* states that Jam Nizām-uddīn was the great-grandson of Salāhuddin, but it is certain from the inscription that he was the grandson of Salāhuddin. Another problem of Sindhi History is solved by this inscription. According to the inscription on the south gate of the enclosure of the tomb of prince Mubārak Khān, that prince was martyred while fighting the Mughals of Hari. We know from the History of Sindh that the Mughals under Shāh Beg Arghūn invaded Sindh in the last part of Jām Nizām-uddīn's

¹ History of Sind by Mirza Kalichbeg Fredunbeg, Vol. II, p. 41.

reign. As the Khān-i-'Azam Mubārak Khān was killed while fighting the Mughals in 895 A.H.=1459 A.D., this particular date must lie in the later part of Jām Nizāmuddīn's reign and therefore the statement in the Tārīkh-i-Maṣūmī copied in Mirza Kālichbeg's History of Sindh about the date of Jām Nizāmuddīn's accession to the throne is not correct.¹ According to this statement Jām Sanjar died in 896 A.H. and Jām Nizāmuddīn was elevated to the throne of Sindh on the 25th of Rabīa'-ul-awwal of the same year. Now, the inscription which is a more reliable source of information, because it is a contemporary record shows, that Jām Nizāmuddīn was already on the throne when his son Mubārak Khān was martyred. Consequently the death of Jām Sanjar and the accession of Jām Nizāmuddīn must have taken place sometime earlier and could not have taken place in 896 A.H. The date of the death of Jām Nizāmuddīn as recorded by the Tuhfāt-ul-Kirām is probably correct as an inscription (No. 46) on the western gate of his tomb records that its foundations were laid in 915 A.H.

17. The following tombs of the Tarkhān dynasty were discovered. Mirzā Muḥammad 'Isā Khān's tomb, which is the most elaborate tomb on the Makli Hills, was begun in 962 A.H. (No. 49). His son Mirzā Muḥammad Sālih who was murdered by a Bāloch, according to the History of Sindh in 970 A.H.,² lies buried close to his father (No. 48). The tomb of three other sons of Mirzā Muḥammad 'Isā Tarkhān were also discovered, viz. (1) Ibrāhīm who died in 966 A.H. (No. 67); (2) Mirzā Jānī Beg who died in 978 A.H. (No. 42); and (3) Shāhzādā Shāh Rūkh Khān who died in 993 A.H. (No. 65). The cemetery on the Makli Hills also contain a number of tombs of other Tarkhāns who died during the rule of the Ārghūns e.g.: (1) Jānī Beg Tarkhān who died in 949 A.H. (54); (2) Āmīr Muḥammad Qūlī ibn 'Abd-us-Samad Tarkhān who died in 946 A.H. (No. 58); (3) Āmīr Zahīd Muḥammad Tarkhān called 'Azam-i-Sālāṭīn, who died in 966 A.H., during the reign of Mirzā Muḥammad 'Isā (No. 60).

B.—NUMISMATICS.

18. The most important discovery of the year in this circle was the decipherment and indentification of four copper coins issued by the Nizamshāhī dynasty of Ahmadnagar. Coins of this dynasty have not been described or published before. The princes who ruled the kingdoms formed out of the ruins of the empire of the Bahmanī Sultans are known to have issued coins but their coinage has not been discovered in large numbers and have received attention only recently. Thus, though the coins of the Bahmanī dynasty have been discovered in large numbers in all three metals and had been described quarter of a century ago, the coins of the 'Adil-shāhīs of Bijāpur and the Qutb-shāhīs of Golkonda were described only a decade ago by the late Rev. Dr. G. P. Taylor of Ahmadabad. Coins of the Nizamshāhīs of Ahmadnagar and the Baridshāhīs of Bidar or the Fārūqīs of Khandesh have not been described before. Four of the copper coins of Ahmadnagar were found among the miscellaneous coins belonging to the Bombay Branch of the Royal Asiatic Society. The fifth coin was purchased at Ahmadnagar itself and belongs to the cabinet of the Prince of Wales Museum of Western India. These coins are round and resemble coins of Kalimullah or Waliullah of the Bahmanī dynasty in size and shape. They weigh 147 grains. On the obverse we have "*fi shahūr sanh.*" In the year, " but the date has not been preserved in any of the specimens found by me. On the reverse we have "*dar(?) faizi*" near the top and below it divided by a horizontal line the mint "*Ahmadnagar.*" The type and the weight of these coins indicate that they are not Mughal fulūs and therefore may be safely assigned to the Nizamshāhī kings of Ahmadnagar.

19. The thorough examination of the contents of the cabinet of the Bombay Branch of the Royal Asiatic Society led to the discovery of several Maratha mints both in cop-

¹ *Ibid*, p. 49 The date in Major Malet's Translation of the Masum-nama is 865. See p. 55.

² *Ibid.*, Vol. II, p. 96.

per and in silver. One silver coin, round, measuring .8" in diameter and weighing $17\frac{1}{4}$ grs. bears the legend *Śrī* on both sides and two punch marks, one on each side. One of the punch marks bear the letter *Śrī* in a small incuse made by the die, the other mark is a four-petalled rosette.

20. A thin square sheet of copper measuring .55" square and weighing $22\frac{1}{4}$ grs. bears the legend *Saṭe* in Nagari and is possibly an issue of a village or township named *Sāṭe*, a name very common in the Deccan. The coin is very thin and the reverse is quite plain. Another Maratha mint (?) or coin is called *Vahirī*. It is a thick round copper coin weighing $154\frac{3}{4}$ grains and measuring .65" in diameter. It bears three or four symbols inside two concentric circles on the obverse and the legend *Vahirī* in Nagari also inside two concentric circles on the reverse.

PART III.

COMMENTS ON CONSERVATION.

I. Owing to the increase in the number of sub-overseers mentioned in para. 64, Part I above, conservation work in this presidency has become comparatively much more easy. Four sub-overseers were sanctioned for conservation work in this Presidency by Government Order No. E-2506 Public Works Department, dated 27-2-1915. My predecessor, Mr. D. R. Bhandarkar had divided Bombay Presidency and Sind to four divisions in each of which one of these sub-overseers had been posted; thus, the man posted at Bijapur had to look after the conservation of all ancient monuments in the Bijapur District in addition to the entire lot of monuments in the Central Division, the man posted at Dharwar had to look after the conservation of monuments in all districts of the Southern Division with the exception of the Bijapur District, the sub-overseer posted at Champaner had to supervise the conservation of all monuments in all districts of the Northern Division with the exception of Ahmedabad, while the man posted at Ahmedabad was the most unfortunate of all as he had to look after the Ahmedabad District in addition to the districts included in the Indus Right Bank Division and the Indus Left Bank Division. This man had to work under three Superintending Engineers, viz. the Superintending Engineers of the Northern Division, Indus Right Bank Division and Indus Left Bank Division and at least eleven Executive Engineers, viz. the Executive Engineer, Ahmedabad District, as well as the Executive Engineers of all the Irrigation Districts in Sind. So long as the expenditure on the conservation of ancient monuments did not exceed Rs. 30,000 to Rs. 35,000 a year this arrangement worked, somehow or other, but as soon as the grant was increased, it proved to be unworkable. The officers of the Public Works Department of the Bombay Presidency came to the same conclusion and the Government of Bombay were pleased to sanction the appointment of one overseer and three additional sub-overseers in 1919. The work was then distributed in the following manner:—

i. The overseer was to tour throughout the Presidency and inspect the work of the sub-overseers. When necessary he was to spend sometime on some big work in order to show a particular sub-overseer how the work was to be done. One sub-overseer was to be stationed at each of the three principal centres of conservation in this circle, i.e. Champaner, Ahmadabad and Bijapur while one sub-overseer was posted to each of the four Revenue Divisions of the Provinces, i.e. Sind, Northern, Central and Southern Divisions.

ii. When the Local Government Contribution to the grant for conservation was increased from Rs. 40,000 to Rs. 80,000 it became necessary to increase the number of upper and lower subordinates and the Government were pleased to sanction the appointment of one additional overseer and four additional sub-overseers. The total number of men employed on conservation work thus rose to 13 out of whom 2 were overseers and 11 sub-overseers. One of the overseers was to be stationed permanently at Bijapur in order to supervise conservation work in the Bijapur and other districts of the Southern Division. Out of eleven sub-overseers two men were stationed at Bijapur, one man at Champaner and another at Ahmedabad. The remainder were distributed as follows:—Two men to be stationed in Sind, two men in the Northern Division for districts other than Kaira and Panch Mahals and Ahmedabad, two men for the Central Division to be stationed at Poona and one man to be stationed at Dharwar for districts other than Bijapur in the Southern Division.

2. These men are to undertake conservation work in the larger centres such as Hyderabad, Tatta, Ahmadabad, Champaner, Bassein, Elephanta, Karla, Sholapur, Ahmednagar, Poona, Bijapur, Belgaum and Dharwar. Men who have been in service for at least a year have been thoroughly trained in the work they are to do. All of them have observed conservation work in progress either at Bijapur or at Champaner and have travelled over the whole of the Presidency. At the end of the probationary period of one year fixed by Government Resolution No. E-9087 Public Works Department, dated 30-6-1919 the new men will be put in charge of works at one place. But even with this large increase in the staff of upper and lower subordinates, for which this Department is particularly indebted to His Excellency Sir George Lloyd, the present Governor of Bombay, it will not be

Sub-overseers to inspect Conservation Work.

possible to place conservation work, at each and every place in the Bombay Presidency, in charge of a man specially trained in such work. The current or annual repairs will have to be executed in each district of the province by the sub-overseers under the Executive Engineers of the various districts. The sub-overseers trained by this Department can only be placed in charge of such works which are very difficult and where it would be almost impossible for an ordinary untrained sub-overseer to understand the directions laid down in the conservation notes issued by this department. In other places, where the work to be done is of an ordinary nature and the expenditure involved is insignificant, the work will have to be continued to be done by sub-overseers who are doing the ordinary work on roads and buildings in every district of this Presidency. The sub-overseer who has been specially trained in conservation work and who has been placed in charge of one of the principal works in the district in which conservation work is also done by one or more lower subordinates of the roads and buildings or irrigation branch will visit each work in his jurisdiction

Relation between Archæological and other Sub-overseers.

which is not being carried out by him in order, in the first place, to inspect the progress of the work, and secondly, to help the sub-overseer in actual charge of such work with advice and wherever necessary by a practical demonstration. The position of the sub-overseer specially trained for conservation work is the same as that of the sub-overseer in charge of roads and buildings work and it must be understood that the former is in no way to consider himself the superior or the inspecting officer of the latter. The former by virtue of his training possesses certain advantages over the latter and is therefore in a position to advise him whenever necessary. The object in view in sending the sub-overseer specially trained in conservation work to inspect conservation work carried out by sub-overseer of the roads and buildings or irrigation branch, is to ensure information being sent to the officers of the Archæological Department, so that no mistakes may be committed and thus to prevent any waste of money. It is absolutely impossible for the officers of this Department to visit and inspect all conservation works either in progress or works that have been completed in all districts of this Presidency during any particular year as only two officers are available for work in this circle. The sub-overseers trained by this Department have therefore been instructed to visit and inspect works

Object of inspection by Archæological Sub-overseers.

being carried out by sub-overseers of the roads and buildings branch and to send progress reports about each to the officers of the Archæological Department. On receipt of such reports officers of this Department will endeavour to visit and inspect such works either in progress or after completion as they find necessary in order to ensure the success of conservation work by supplementary instructions embodied in conservation notes which are scrutinised and checked by the Director-General of Archæology in India before they are printed. The inspection by one sub-overseer of the work being done by another sub-overseer should not therefore be misunderstood by other sub-overseers or by the officers of the Public Works Department. The sub-overseer specially trained in conservation work is to advise other sub-overseers only in such cases where such advice has been asked of him by the sub-overseer in charge of that work and in order to pre-

vent misunderstanding in the future all overseers and sub-overseers trained by this Department have been instructed to put such advice as may be required of them in writing. Where sub-overseers other than those trained by this Department request information or advice from the latter such a request should always be framed in writing. The Director-General of Archaeology in India has been pleased to state the case of the relationship between sub-overseers trained by this Department and other sub-overseers

The opinion of the Director-General.

in the following manner: "In order to avoid the possibility of friction or misunderstanding in the future, it is manifestly important that the relations of the proposed clerk-of-works (sub-overseers or overseer specially trained in conservation work by this Department in the case of the Bombay Presidency) with the Public Works Department clearly defined at the outset. This is a question which has already been discussed with the Punjab Government and in order to make our views on it clear, I cannot do better than quote from a letter of the Archaeological Superintendent in the Northern Circle, to the Chief Engineer of the Punjab which seems to me to put the position very lucidly. To explain, what I conceive, to be the relationship between a clerk-of-works of this Department and the subordinate staff of the Public Works Department, I would request you to consider me in the position of an architect engaged by a certain client to advise on the repairs of an ancient monument belonging to him. In this capacity I prepare conservation notes and plans and ask a contractor (actually the Public Works Department) to contract for the work. The contractor being a large firm puts out the work to a sub-contractor and puts in his overseer (Public Works Department subordinate) to watch the work on his behalf. I, the architect being a busy man with other works on hand in different parts of the country put in a clerk-of-works to watch the work in progress on my own and my client's behalf. In all cases it is the contractor's duty to find materials and carry out the work under the supervision of his overseer, the architect's clerk-of-works merely being on the spot to see that good work-manship and good material, is put into the work and to advise, should he be called upon to do so or see the necessity for such action. In giving advice he will be acting as my spokesman and should he advise wrongly, I suppose, I shall be held responsible for his actions."

On the relation of Archaeological and other Sub-overseers.

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3. In this province most of the work is done departmentally while in

The statement as applied to the Bombay Presidency.

other provinces the work is done mostly by contractors and very little is done departmentally. The Bombay Presidency, therefore, has some advantage

over other provinces. The work being done almost entirely departmentally, there is very little chance of friction or misunderstanding, if the object in view in employing sub-overseers for inspection work is always borne in mind by the officers and men of the Public Works Department.

4. During the progress of work of Elephanta during the year under review

Support pillars in Cave No. 1 at Elephanta.

it was noticed that the support pillars built under the decayed stumps of old pillars in cave No. 1 were constructed of undressed rubble and faced

with dressed stones. The roof of cave No. 1 weighs thousands of tons and thus pillars built of rubble masonry were quite inadequate to support such a heavy weight and this in fact is the cause of the rapid disintegration of the upper parts of the old pillars after the execution of repairs. Wherever such a heavy weight is to be supported the masonry of support pillars should consist entirely of large blocks of chisel-dressed stones which should be of a quality which does not crumble rapidly either on account of the heavy weight to be supported or of weathering.

5. During the year under review the caves at Karla were visited by the

Karla Caves.

Collector of Poona, who suggested the guide book to these caves may be printed and published. The

Public Works Department maintains one caretaker at Karla for eight months but there is nobody to look after these caves during the four months of the monsoon, which being the Poona season, attracts larger numbers

of visitors to Karla at that time than during the rest of the year. It has, therefore, been proposed to the Government that the custodian of the Karla caves should be kept on throughout the year and that his pay should be raised in order to attract a more intelligent and literate class of candidates. The final orders of the Government have not been passed on these proposals as yet.

6. The proposals for making the post of the custodian at Elephanta a permanent one was still pending before the Government and Mr. A. R. Lester continued to be in charge of these caves throughout the year.

7. The work of excavating debris from the side wings of the great cave at Elephanta was completed during the year under review but large boulders of rock and masses of earth are dislodged from the rock over cave No. 1 every year after the monsoon. When the conservation of this group of monuments, according to the wishes of the Director-General of Archaeology in India, is completed then, movement of the loose earth and broken shale over the roofs of all the caves will have to be prevented by means of low stone walls, which will not be visible from the bottom.

8. The caves at Bhamburda on the outskirts of Poona, appeared to be exclusively the property of the Government, yet they were allowed to be occupied by a mendicant about a generation ago and no action appears to have been taken either by the Public Works Department, in whose charge all monuments in the Bombay Presidency actually are or by this Department from the date of its declaration as a protected monument in 1909. During this period the caves have been liberally whitewashed and transformed into a temple and a dwelling-house for the worshipping priest, by the introduction of partition walls, modern doors and windows, and a broad terrace in front of the verandah. Continued cooking in a portion of these caves has caused accumulation of soot on the roofs which will be very hard to remove. These caves do not appear to have been visited by any of the officers of this department for sometime and consequently the priest now claims the privilege of living, cooking and sleeping inside these caves. The question of these caves is under enquiry by the Collector of Poona.

9. During the year under review the Government were pleased to sanction the demolition of walls of the fort built by the Nimbalkars at Madha in the Sholapur District. This fort is celebrated in the annals of the early wars of the Marathas and their struggle for independence. The walls of this fort were standing and needed very little repairs. A protest against the order for dismantling this historical fortress was duly submitted to Government who did not think it proper to cancel the orders for demolition (Government Order No. A--14482 Public Works Department, dated 8-11-1919).

10. The question of conserving the monuments situated in the various native states in the administrations of Central India and Rajputana is becoming more and more important. These monuments fall into two different groups: (1) Monuments repaired at the cost of the British Government; (2) those repaired at the cost of the State to whom they belong. The more important centres of conservation in Central India are Mandu and Khajuraho. At Mandu, the Durbar provides for current repairs and maintains the staff necessary for special repairs, the grant for which, is provided by the Imperial government. The staff employed consists of one overseer and several artisans. The position of the monuments at Khajuraho is not so favourable. They were visited by Mr. J. A. Page in 1914, when he drew up an elaborate conservation note for the repairs to these monuments. During the progress of the great war no funds were available for the continuation of the special repairs at this place, and estimates were not prepared on the basis of the conservation notes drawn up by Mr. Page six years ago. The conservation of ancient monuments in these States require as much skill supervision as the monuments in the Bombay Presidency, and if the work is to be successfully achieved, men specially trained in the conservation of ancient

monuments must be employed in their supervision. With the exception of the larger states such as Gwalior, Indore, Bhopal or Rewa very few states are in a position to employ staff necessary for the conservation of ancient monuments. It appears therefore, to be necessary that a selected staff of

Conservation of ancient Monuments in Native States.

upper and lower subordinates should be trained in the conservation of ancient monuments and maintained by the Government throughout the year so that when a particular state desires to conserve any of its ancient monuments services of these men may be lent to that particular state for the required period. There seems to be no other satisfactory solution to the problem of repairing ancient monuments in the possession of Indian states. The states which possess ancient monuments worth preserving are for the most part very small in size and in the case of the two important centres: Mandu and Khajraho; the expenditure required for the completion of special repairs is too heavy and consequently the Imperial Government have provided the greater part of the money spent at these two centres. In the interests of efficiency it is desirable that a specially trained staff should also be maintained by the Imperial Government.

11. The case of Rajputana is quite different from that of Central India. The only important centre of conservation work in this area is Abu, but the conservation of ancient monuments at this place is carried on by the Trustees of the Jain temple at Delwara and the work also is entirely supervised by them. Attempts on the part of the Rajputana administration to convene a meeting of the representatives of the Jain community and the officers of the Public Works Department as well as of this Department have not met with any success as yet. Very few states in Rajputana spend large sums of money for the repair and upkeep of ancient monuments in their possession. In spite of this fact small staff of specially trained men ought also to be maintained at Abu or Ajmer whose services may be utilised in any of these states if they at any time they desire to have expert supervision or guidance for the conservation of the ancient monuments belonging to them. These people may ordinarily be stationed at Ajmer or Abu where conservation work is in progress throughout the year.

12. In Central India the temples at Un in the Nimar District of the Indore State and the Gupta temples at Nachnakuthara in the Ajaigadh State require immediate attention. Conservation notes have been drawn up on the former and printed while those on the temples at Un are in progress. The temples discovered during the present year's tour in the Indore and Nagod State also require conservation; the most important of these is the temple of the early Gupta period at Bhumara in the Nagod State further details about which will be found in Part IV below. The temples at Bhumara and at Nachnakuthara belong to the class of earliest Hindu temples existing at the present day in India and therefore their preservation is a matter of great importance. Both of the temples are at least 1,500 years old and if they are to be preserved from total ruin in collapse they must be repaired immediately. In the case of each of these monuments the work to be done consists of dismantling disturbed masonry and resetting them in plumb. Unless a man specially trained in conservation work is employed the position of carvings and sculptures may be changed and a mistake of this nature will destroy the importance of these structures in the history of Indian Architecture.

PART IV.

EXPLORATION.

A.—Bombay Presidency.

I.—POONA.

1. Most of the quarters of the towns in the Deccan are named after the seven days of the week or rather the first seven planets of the *Nava-graha*. In Poona, Śaṇivāra-peth contained the principal seat or palace of the Peśvās. This palace is called Śaṇivāra-Vādā or the palace of the Saturday quarter. It was built during the period of Office of Bājirāva I, when the Peśvās were in the apogee of power and was destroyed by a fire which lasted for a fortnight, about a decade after the British conquest of the country.

2. The main palace was surrounded by a high wall, the lower portion of which is of stone, and was originally surrounded by a moat. This wall is pierced by one large and several smaller gateways. This large gate faces the north and is very close to the river. It is styled the Delhi Gate and is flanked by two octagonal towers of stone, with gun embrasures on the top and loop-holes for musketry on the sides. The smaller gates are the Ganeśa, Jāmbul, Mastānī, Nārāyaṇa or south gates. After the destruction of the palace the ruins were levelled and used as a parade ground for the local police and police lines were built on all sides of the plinth of the palace. Later on the plinth itself was utilised for building the court-house which still stands on it. Not a vestige was left of the old palace when it was inspected for the first time in October 1917.

3. The Consulting Surveyor to the Government had proposed to utilise the space inside the *vādā* for the construction of an industrial museum and laying out as a public park. The *vādā* was visited by His Excellency the Governor of Bombay in July 1919, and according to His Excellency's directions the work of excavating and removing debris was commenced by the Public Works Department, immediately after His Excellency's visit.

4. In the north-east corner of the area inside the walls, near the Mastānī Gate there is a rectangular platform, divided into a number of smaller rectangular chambers. There is a large square in the centre with a border of smaller oblong compartments along its sides. A former Superintendent of Police had utilised this platform, filled in the large square in the centre and the smaller compartments of the border with earth and converted them into flower-beds. The square in the centre had two raised seats on two sides, the eastern and the western, which bore signs of having been originally covered with slabs of stone, possibly marble. With the exception of this platform no part of the palace or its wonderful garden laid bare by the excavations were visible in August 1919.

5. The excavation of debris was commenced near this platform which proved after excavation to be an ingenious system of cisterns. In the centre was a large square tank, originally paved with stone, possibly marble, in the centre of which again stood a single fountain in a smaller square. The lower part of the spout of the fountain with a portion of the copper pipe was also found at the same place. The oblong compartments of the border turned out to be cisterns of different sizes communicating with each other. There were two conduits for draining off the overflow from this system of cisterns, one on the north and the other on the east, near the Jāmbul Gate. The border on all sides except the south consisted of two lines of cisterns, the outer line of which consisted of a large circular four-petalled-rosette-pattern cisterns with a small narrow one, on each side of it, in the centre. On each side of this group there were three broad and two narrow cisterns alternately placed. The inner line of cisterns consists of a single row of long narrow cisterns built lengthways with four smaller circular four-petalled rosette pattern ones at the corners. The border on the south side

consisted of the inner line of cisterns only, the outer line having been omitted with the exception of one broad four-petalled rosette pattern.¹

6. An open conduit led water into the entire system through this cistern in the south-western corner and was fed with water from a stone-paved tank measuring 11' by 12'. The system of cisterns measures 51'6" by 45'4" and the square tank in its centre measures 26' by 26' (Pl. IIa).

7. To the south of this system of cisterns we came across the foundations of a stone wall and 47 feet beyond it a higher stone platform, which had in its centre a long narrow tank containing a row of six fountains, the jets and undressed stone cores of which were found during excavation. This platform is 7' in height and 67'6" in length and the tank of the six fountains is 58'6" long, 5' broad and 2'6" high. All the jets were fed by copper pipes the ends of which were found embedded in square stone bosses after excavation. To the east of this tank there is an underground passage or drain along the inner wall of the rampart. The portion exposed measures 2'10" by 2'9". When debris is entirely removed from this portion it may be possible to ascertain what the entire arrangement was. Up to the end of the financial year the long narrow tank and the area south of it was only partially exposed (Pl. Ia).

8. To the south of this tank we came across a maze of masonry drains and smaller cisterns. Near the south-western corner of the tank described in the preceding paragraph four small undressed pillars of stone were found embedded in masonry, which evidently supported a large slab of stone and formed a seat. Similar seats are to be seen in the open terrace in front of Hall of Private Audience (Diwān-i-Khās) at Agra. To the south-east of these four pillars, marks in the pavement indicated that an octagonal cistern, 5' by 5'7", fed by a copper pipe originally existed, at this spot. The bottom of this cistern was made of lime-plaster and possibly the sides were made of blocks of stone. The area between this octagonal cistern and the tank of six fountains is covered with a network of drains and water pipes the exact use of which cannot be determined at present.

9. Fifteen feet due south of this octagonal cistern we came across a large rectangular tank with stone parapets measuring 12'7" × 9'3". This tank was entirely filled with large blocks of dressed stone, on removing which we came across two huge blocks of stone measuring 2'3" × 2'3" × 4'3", dressed only at the top, which were resting lightly on loose debris. The very fact that these heavy blocks of stone were not provided with proper foundations proved that they did not form a part of the structure. After securing them with chains to a large iron joist laid across the stone parapet, the debris on all sides was removed. Up to the end of the year under review a depth of 20 feet from the top of the stone parapet was reached, without reaching the bottom of this tank. Beyond this point it was impossible to proceed as the workmen flatly refused to work inside the tank with the huge stones swinging overhead. Loose debris on which these stones were resting moved whenever any weight rested on any part of it. Three walls of this tank were exposed and each of them had four rows of plain rectangular niches measuring 1'4" by 8" by 10" on each wall (Pl. Ib).

10. To the south of this tank the maze of drains continued, but further excavation was impossible on this side as the buildings standing on the west and south of the large rectangular tank cannot be demolished as yet.

11. The area between the Delli Gate and the plinth of the palace was originally a broad raised terrace with two small square cisterns. Only one of these cisterns was to be seen before the excavations but as the stone parapet had been removed previously and the tank itself used for preparing mortar it could not be recognised as an old structure. The removal of debris revealed the existence of the other cistern with the copper fountain-head in position but twisted and beaten out of shape. The top of

¹ Later excavations of 1920-21 showed that the second row of cisterns on the southern side was demolished later. The fountains show that the outer walls of the system is a perfect square measuring 51'6" × 51'6".

the fountain head was shaped like a fully expanded lotus flower with perforations in the calyx. After the discovery of the second cistern the first one was cleaned and a copper pipe was found exactly in the centre of its bottom.

12. The ground adjoining the Delhi Gate was lower in level than the terrace described above and portions of paving was found between the inner opening of the Delhi Gate and the retaining wall of the terrace.

13. Only a portion of the central mound could be excavated and in it we came across the plinth of the main palace built of large blocks of stone held together by clamps of iron measuring 6" by 3" width. In the centre of the plinth line we came across a staircase 8'6" in width. This was the principal entrance to the main palace. It led into a court with buildings on all four sides. We could not proceed more than 45 feet from the northern edge of the plinth as this part of the mound is covered with out-houses of the Small Causes Court of Poona which had been built on mounds of debris. A complete human skeleton was unearthed among the debris in the inner court. As the skull had been smashed and the ribs broken, death may have been due to the collapse of a portion of the palace.

14. The centre of the central mound being occupied by the main building of the court, we had to remain content with excavating such portions of it as were actually unoccupied. The triangular piece of land bounded by the metalled road from the Ganesa Gate, and the eastern wall of the Court building revealed a stone-paved yard with sinks of stones. A small seat by the side of a small stone tank indicated that this portion of the palace was used for bathing. To the south of this area a system of tanks with a large square tank in the centre, a long narrow cistern on each of its sides, and a small four-petalled-rosette-pattern cistern in each corner was discovered. The ground to the south of this system seems to have contained more cisterns, the materials of which were most probably carted away for building police lines.

15. Excavations along the western edge of the central mound yielded very satisfactory results. The edge of the plinth of the main palace on this side, which was laid bare, was occupied by three different courts one of which contained an enormous fountain (Pl. IIb). The design of the fountain is unique. At least no such fountain is known to have been discovered in any building in India. In shape the fountain is a fully expanded lotus with sixteen petals. It is surrounded by a drain paved with stone which follows the contour of the lotus. On this huge lotus we found 196 different ends of copper pipes representing 196 different jets. The outer circumference of the circle in which the outer rim of the lotus is enclosed measures 79'4" and the diameter is 25'3". The fortunate discovery of two of the stones which formed the outer as well as the inner facing of this huge fountain has helped materially to determine the exact shape of this huge lotus and will most probably be the means of restoring it. The sixteen-petalled lotus contained one jet near the pointed top of each petal. Inside this was another circular row of petals most probably built of bricks. There must have been one or two more tiers on the top of this second tier of lotus petals but this is mere conjecture as we have no sure evidence for it. The calyx of the lotus contained five jets, one in the centre and four on its sides. While excavating in this area one stone fountain-head was discovered which may have been one of the five jets of the calyx. It is 1'3" in length and is shaped as an opening lotus but on a thick stem. In the circular drain surrounding the fountain, ends of copper pipes of fifteen jets were discovered. A round copper pipe laid from the south-western corner to the centre of the cistern fed all the fountains. This pipe is thick and measures 4 inches in diameter. The north-western, north-eastern and south-eastern corners of the court of this fountain is occupied by three eight-petalled lotus shaped cavities lined with masonry 3'3" in diameter, and 3'3" deep, minus the coping. The exact significance of these holes remain unexplained (Pl. IIIa).

16. The area to the north of the court of this fountain is occupied by the Civil Jail and therefore could not be excavated but the area to the south of the fountain was cleared of debris. This area may be divided into two

equal parts, with a deep stepped well at the southern extremity the roof of which rises slightly higher than the level of the giant fountain, and is joined on to the raised terrace on which the fountain stands.

17. The area between the roof of the stepped well and the giant fountain is occupied by two courts, the northern one being fitted with a very large number of sinks of stone and copper pipes. On the extreme left or west of this area there is a curious underground cell measuring 21' by 7', about two-thirds of which (14'9") is covered by a barrel-shaped vault half of which has collapsed. In the floor of this cell we have ten holes which appear to have been intended for posts. There are two copper pipes and three stone covered outlets for water in this cell. To the north of this there is another cell with an intervening distance of 4'6" between the inner plaster coats of their walls. This cell is 5'3" in height and its floor measures 6'11" by 5'. There is a square opening in the east wall of this cell. Inside the first cell we found a number of small fragments of iron which seems to have originally formed a semicircular joist and supported the hatch or covering of this cell on either side of the vault in the centre.

18. In the court adjoining the giant fountain there was a long room to the south of it where there was a narrow paved yard measuring 38'8" by 5'3" which has a tank and a sink in it. The area to the south of this consists of a maze of copper pipes, sinks, drains, reservoirs and to the east of this court is a flight of steps leading into the palace.

19. The arrangements in the court to the south of this are more elaborate and consist of one large square stone tank measuring 7' by 4'11" by 4'10". In the middle of this tank there is a copper pipe showing that there was a fountain here. In the west wall of this tank there are four holes at different levels in a line to regulate the draining of the water in it according to varying needs. A small copper pipe brought water to this tank. To the south of this tank is a platform measuring 7'3" square which appears to have been built later as it covers one of the carved sides of the tank. This platform and the tank is surrounded by a number of small open square courts. The eastern part of this court is paved with stone and provided with several sinks of perforated stones. A flight of stairs, originally paved with stone, at the south-eastern corner of this court, led down to the entrance of the stepped well.

20. The stepped well is not similar to the Vavs of Gujarat but is provided with a plain winding staircase of brick half way down which there is a large ventilating or light shaft now entirely filled with debris. Half of the shaft of this well is under a masonry arch which covers the lower end of the staircase leading to its bottom while the other half is under the open sky. The total depth of the well is 33'3" and there was 8'9" of water on 14-5-20. There are twenty-nine steps in all leading into the water from the top.

21. The removal of debris from portions which are not occupied by the court building or its out-houses was only partly completed during the year under review and will be completed during the ensuing cold season. The Government intend to demolish the out-houses standing on the plinth of the old palace to the north of the Small Causes Court at an early date so that a portion of the plinth may be exposed.

II.—AHMADNAGAR.

A.—The Fort.

22. Very little is left of the palaces of the Nizamshāhī kings of Āhmadnagar who ruled over the greater part of the Deccan plateau for more than two hundred years, inside the famous fort of Āhmadnagar. When the fort of Ahmadnagar was occupied by the Duke of Wellington (then General Arthur Wellesley) in 1803, all the buildings inside the fort were razed to the ground. The Bombay gazetteer¹ also contains no reference to the remains of the Nizamshahi period inside the fort itself.

23. The following ancient buildings can however still be seen inside Ahmadnagar Fort :—

(1) The Gateway of the Palace.—The gateway consists of a lofty arched door way with projecting balconies on each side supported by four richly ornamented brackets of stone. This gateway is now used as the drawing office of the Assistant Commanding Royal Engineers, Ahmadnagar. A room has been built under the great arched opening the floor of which is supported on by four wooden props, which has subtracted a good deal from the beauty of this noble entrance. The pillars and arches of the balconies on the side having disappeared their place has been taken by two rooms built of bricks and liberally colour washed. With the exception of these three additions the ancient gateway of the palace is fairly intact and gives one some idea of the grandeur of the palaces of the Nizamshahi kings (Pl. IIIb).

24. Just behind this gateway, slightly to the west of it, is a two-storied building used as the headquarters of the Ahmadnagar Brigade. The front of this building has been completely transformed by the addition of a staircase and by the introduction of modern door and window frames, so much so, that it is well nigh impossible to recognise it as an ancient building by examining its exterior. In the interior, in spite of repeated coats of whitewash and numerous alterations, the wealth of stucco ornamentation on the ceiling as well as the pillars leave no doubt as to the age of this building. Fortunately for us, the back of the building was not added to or altered by the military authorities and the ground floor of this building with its low arches, so common in Deccani architecture, and its numerous little niches, under each arch, is quite unchanged. Three of these arches, with five niches in the back wall of the room under each arch, are intact. The rooms immediately under the offices of the Brigadier-General have been filled up with some support walls and consequently it is now quite impossible to examine them. To the north of this building and to the east of the gateway there are a series of steps leading to some tank or reservoir which still remain to be excavated. The gateway and the palace were connected by a network of arches which have been converted into store-rooms and kitchens. A similar network of arches is visible to the east of the palace now used as Brigade Headquarters. Some of these have been converted into store-rooms by filling the space between the arches. The rest are in a dilapidated state or have collapsed. The eastern boundary of this palace is indicated by some remains of arches running north to south at right angles to the series of arches mentioned above, which latter run parallel to the back wall of the palace itself. A little further to the east there are the remains or rather the basement of a large stone-tower with stone brackets projecting from its top. This must be the basement of a pleasure pavilion surrounded by a narrow veranda all round. Similar towers or pleasure pavilions are still to be seen inside the Arq-Qila at Bijapur and very fortunately for us there they have escaped destruction up till now. The basement of this tower is now used as the petrol-store of the Brigade.

25. In 1914, some portions of the space inside Ahmadnagar Fort were excavated by the Military Department according to the suggestions of my predecessor. The excavations were started again in 1919, at the suggestion of the General Officer Commanding Ahmadnagar Brigade and with the sanction of the Government who were pleased to allot one thousand rupees for this purpose by reappropriation. The trenches dug in 1914 along the boundary wall of the Brigade Headquarters were extended towards the west and a road which ran parallel to the compound was dismantled. At a depth of 20 feet from the level outside the Brigade Headquarters a large cistern or tank was discovered. On the north, east and west of this tank massive stone-walls measuring 10'9" in width were discovered. The facing of this stone-wall has disappeared but in spite of it, the mortar used in building it was so excellent, the core has withstood the weight on it as well the natural causes of disintegration very well. Indeed it was found impossible to remove or dismantle any part of it with pickaxes and crowbars, and it had to be chiselled out. Behind the wall on the western side of this tank a series of four small chambers which were connected with each other were discovered. These chambers are square in shape and have low round domes over them. They can

be reached by a low narrow staircase at the northern end and the first two chambers are on the same level which is slightly lower than the third. We can reach the second chamber by a narrow entrance in the southern wall of the first one. The second chamber is exactly similar to the former and communicates with the third one by an opening in its southern wall. The roof of or rather the dome over the third chamber has disappeared and the floor of this one is higher than that of the first two. All four chambers have an arched opening on the eastern side but in the case of the first two these openings have been closed by the massive wall which runs along the sides of the cistern, mentioned above. It is apparent that this massive wall in front of these chambers is a later addition. The walls of the third chamber are very profusely ornamented with stucco work, every available inch of space having been utilised for this purpose. This ornamentation consists of rosettes, arabesque work and ornamental foliage. On the northern and southern walls there were two raised heart-shaped panels containing arabesque patterns and in the western wall there is a niche. This chamber seems to have been used as a raised seat for watching the display of birds or fishes in the cistern to its east as its height is too low. To the south of this chamber we came across another square chamber similar to the first two. This one appears to have been the southernmost as there is a arched opening in its eastern as well as in its southern wall.

26. The ornamentation of the roofs of these chambers consist of geometrical figures with arabesque ornaments in the centres. A narrow raised band of moulding runs along the edge of the arches and the geometrical figures on the roofs. In the case of the third chamber this band is much wider. Across the cistern on its eastern side there were a similar row of four chambers of which two are visible at the southern end having been brought to light by the excavations of 1913. The rest are hidden by the later walling. The southern side of this tank is still covered and cannot be exposed at present as the main road to the brigade headquarters passes over it.

27. Excavation in the area immediately behind the palace now used as the Brigade Headquarters revealed a small low platform 25'2" in width. Stumps of two pillars were discovered in the eastern half of this platform. As these two stumps correspond to the openings in the western wall, it appears that there was a long domed roof on them in front of the arches we now see in the back wall of the Brigade Headquarters. Steps of dressed stone were discovered along a portion of the edge of this platform and were found to run at right angles to this platform from a line which can be projected to the south along the western edge of the stumps of pillars. This proves that there was probably a large cistern or tank to the south of the palace and the east of the main gate.

28. In the area to the east of this palace we came upon stumps of pillars in a line with those which support the arches and which prove that the palace extended further to the east.

B.—Faria Bagh.

29. The only palace of the Nizamshahi kings of Ahmadnagar, outside the fort, which has survived up to the present day, is the large water-palace called Faria Bagh. It stands at the western end of the paddocks of the Army Remount Department, at a distance of four miles from the fort. Faria Bagh is an old pleasure garden in the centre of which the palace was situated. No trace is left of the garden itself as the grounds surrounding the palace have been converted into cornfields by the Remount Department. The palace itself stands on a platform in the midst of a square tank. Traces of a compound-wall are visible on all sides. Along the compound-wall ran a platform of concrete all around the wall measuring 40 feet in width. This concrete has been disturbed in many places by the roots of trees growing in it. The tank itself has become very shallow on account of silting but water remains throughout the year in some portions of it. The platform on which the palace stands, is octagonal in shape like the palace itself. A causeway across the tank 220 feet in length on the north face joins the platform with the bank.

30. The palace is built entirely of dark coloured Deccan trap and was originally covered with plaster. No ornaments or carvings on stone are visible, but it is quite possible that the facade was covered with delicate stucco ornamentations similar to those discovered in the fort (Pl. IVa).

31. The palace is two-storied and stands 50 feet high from the level of the top of the platform. It is no doubt the largest and the highest ancient palace in the Bombay Presidency and one of the largest in India. It consists of a large square high-domed hall in the centre with four square chambers in four corners and four oblong chambers on four sides. There are four large arches on the sides of the oblong chambers as high as the dome of the central hall. Under each of these arched openings there are four rows of five openings, two rows pertaining to each storey. The corner and side chambers only are two storied, the central hall occupying the height of both in one. The walls of the chambers as well as that of the openings under the tall arched openings are covered with niches. In the second story the bottom of the arches of some of the side chambers are ornamented with a delicate lotus rosette-pattern while some are plain. Only two of the tall arches remain and three of the side chambers on the first floor have collapsed. There is a staircase in each corner of this irregular octagon and there are traces of tanks in front of each of these arched openings. The width of the platform in front of these openings is 35'.

32. The building is used by the Army Remount Department at present as a stable for the bullocks used in conveying fodder and the platforms on all sides are used for drying dung cakes. A plan and elevation of this palace was prepared by some one of this office and was found among the old drawings. The Faria Bagh Palace was declared a protected monument in 1909, but no effort appears to have been made to persuade the authorities to give it up for conservation.

C. —Tisgaon.

33. The village Tisgaon stands on the road from Ahmadnagar to Shevgaon via Pathardi and is now a decayed hamlet. Evidence of its former opulence is available in the shape of the five City Gates which are still in tact although the walls have disappeared. There are five gates in all: one on the west, two on the east and one each on the north and south. Out of these five gates, two, those on the north and south are plain structures with a single saracenic arch in centre and a projecting balcony on each side, resting on wooden brackets. The remainder, the two gates on the east and that on the west are massive structures consisting of four tall arches on four sides supporting a dome. There were two balconies on each side of each of these four arches one over the other, supported by wooden brackets but these have collapsed (Pl. IVb). The villagers of Tisgaon are unanimous in attributing the erection of these gates to Salabat Khan the celebrated Minister of the Nizamshāhī Sultans but they do not know that there were at least two ministers of the same name and consequently the exact dates of these monuments cannot be determined. Inside the village there are the ruins of a very large bath with open water-channels the erection of which also is attributed to Salabat Khan.

III.—SHOLAPUR.

A.—The Fort.

34. The old fort at Sholapur is approximately a rectangle in shape and was no doubt built after the Muhammadan conquest of the country. Originally there was only one entrance to it and this was defended by three different gates in succession. There is a deep moat on three sides and on the fourth or eastern side there is a very wide and old tank called the Sid-dheśvara tank. Two of the three gateways bear inscriptions from which we can glean the history of its construction. The first gate of the entrance does not bear any inscription. There is an inscription on the top of the second gate which records the erection of a Masjid, a garden and cisterns during the reign of 'Āli 'Ādil Shāh I in A.H. 986=1578 A.D. by one Nanaji

or Bābāji surnamed Zabit Khan.¹ The inscribed slab has been placed near the top of the gate just below the Kanguras. It is evident that the slab has been removed from some other place and fixed on the top of this gate at some later period. The room over the third gate has been converted into an office and the inscribed slab is fixed in the wall near the windows. This inscription is in *Tughra* characters and the last line contains the name of Sultan Muhammad bin Ibrahim, i.e. Muhammad 'Ādil Shāh. It appears to be *in situ* and most probably records the erection of this gate by Sultan Muhammad 'Ādil Shāh. This is not the only record of Muhammad 'Ādil Shāh in this fort. A Sanskrit inscription fixed in the walls of a stepped-well inside the fort mentions Muhammad 'Ādil Shāh as the reigning sovereign in the Śaka year 1575=1653 A.D. A third Persian inscription on the eastern rampart of the fort contains the name of Sultan 'Āli 'Ādil Shāh and the date 984 A.H., in the form of a chronogram. From these records it can be gathered that the fort itself was constructed during the reign of 'Āli 'Ādil Shāh I, and the third gate of entrance was built during the reign of Sultan Muhammad 'Ādil Shāh. The buildings in the interior of the fort appear to have been razed to the ground and only two or three unimportant structures now used as Police Chowkies, Honorary Magistrate's Courts and Public Works Department godown, remain intact. The most important among these is a small Masjid built entirely of Hindu materials or rather a Hindu temple converted into a Masjid by slight additions and alterations. This building was used as a magazine during the earlier days of British occupation and is now used as a store-room by the Executive Engineer. The inscribed Persian slab stuck on the top of the second gate of the entrance may have been taken from this place.

35. In the middle of the eastern wall of the fort there is a room with a balcony on the same level as the platform on the rampart looking out on the Siddheśvara tank. Just below the balcony there is a smaller tank into which the water flows even now from the Siddheśvara tank. At the south-western corner of this tank there is a small square room on four arches built on the top of the staircase leading to the bed of this tank. The balcony itself consists of three arched openings in front with one arch on each side and rests on four brackets of stone. The small tank is screened off by a projection of the second or outer fort wall. It measures 130' × 63' and there is a foot-path 4'9" broad running around it. This room with its projecting balcony on top seems to have been the royal residence in Sholapur Fort as the method of construction of the tank indicates that it was intended for the use of ladies. A portion of the balcony has collapsed and the collapse of a section of the inner wall of the tank has filled up a part of it. Four guns are lying in the centre of the yard inside the fort. Out of these two are French guns, and a third the muzzle of which has been blown off also appears to be of European manufacture. The fourth gun is of the cast spiral wire pattern like the guns of Sher Shah. It bears a small inscription in Arabic character, viz. "Zafar Ali Siq."

(b) *Temple of Mallikārjuna.*

36. The existence of a temple under the inner wall of the fort near the magazine was known to the public years ago and the following statement is to be found in the *Gazetteer* of the Bombay Presidency about it. "At the foot of the north wall between the inner entrance and magazine an opening leads to a part of an old Hindu temple richly carved and apparently in place." The site of the temple is wrongly described in the *Gazetteer* as this temple was found under the inner wall on the north and not at its foot. A very small opening, just sufficient for a man to crawl on all fours, was visible. Through this opening a few small pillars standing upright were seen. In 1917, Mr. A. H. A. Simcox, I.C.S., Collector of Sholapur, found out by observation that the pillars seen through the hole or opening in the inner wall are arranged in some sort of order. These pillars were shown to His Excellency, Sir George

¹ This Zabit Khān, evidently a converted Hindu is mentioned in the Belgaum Fort inscription as the father of the Architect vide Ante

² Bombay Gazetteer Vol. XX, p. 504.

Lloyd, the Governor of Bombay, when he visited Sholapur during the monsoon of 1919. It was apparent that the hole in the northern wall of the fort led into a chamber or cavity much larger than the entrance and the roof of which was supported by a series of carved pillars of the late Chalukyan period. According to His Excellency's directions the inner facing of the inner wall of the fort was gradually dismantled revealing the porch of a mediaeval Hindu temple almost intact. Plate Va shows the aperture in the inner wall of the fort on the northern side slightly enlarged for the admission of labourers. On removing the whole of the facing at this place we came across the porch with a narrow passage, 3'6" in width, between a double row of four pillars. Some of these pillars appear to have remained unfinished as we find guiding lines of a bizarre arabesque pattern traced on some of them. This very same pattern has been found on some of the pillars used in shoring broken lintels of the porch. On three sides of this porch, i.e. on two sides as well as the front there is another row of pillars for the support of the heavy *chhajja* a portion of which is intact at the north-eastern corner. The plinth of the porch was then excavated and undressed stones of the foundation were found at a depth of 13'6" from the surrounding ground level. Nine steps of dressed stone were found on the eastern side showing that the entrance to this shrine lay on the east and the presiding deity also faced the east. In the interior of the porch, on both sides, the space between the pillars had been turned into seats with stone backrests. Originally these backrests must have been continuous and bore two horizontal bands of ornaments, viz. diamond shaped four-petalled rosettes in the first row and rampant lions, horses, cows, goats, monkeys, etc., with small *Śikhara*s of temples in the second. Amorous couples are to be found occasionally between some of the rosettes of the first row in the porch. With the exception of stones of the *chhajja* the whole of the porch was practically intact. Long lintels of the porch had cracked in places but they had been shored up with stone pillars before the front was hidden by the ashlar masonry of the inner face of the inner rampart. The trabeate dome of the porch is intact and the top slab represents a large flat star with a pendant in its centre. Very little debris was found inside this porch but the passage in it was choked up by the masonry of the rampart both on the east and west (Pl. VIa).

37. Further excavation revealed the outline of the temple. Immediately behind the porch the plinth had broadened to 30 feet in width. The *maṇḍapa* stood at this place but nothing was left of this except the northern wall. The benches with backrests run along the whole of the *maṇḍapa* on the north side with an interruption in the middle where there is a door. These remains indicate that originally the bench existed on both sides of the *maṇḍapa* and there were four openings in the *maṇḍapa*, viz. on the north and the south in addition to those on the east and west leading to the porch and the *garbhagriha*. The pavement of the *maṇḍapa* was not found and below the level, where the pavement ought to have been, we came across an underground chamber measuring 15' × 15' × 8' the roof of which was supported by four massive pillars with square bases and caps measuring 6'9" × 1'9" × 1'9". The bottom of this chamber is neatly paved. There is no opening on any of the walls and we are not in a position to ascertain how people entered this chamber. Two of the four pillars are partially gone and the walls on the west and south have also vanished partly. Further demolition of the inner wall of the fort revealed the general outline of the plinth of the *garbhagriha*. The backrests in the northern face of the *maṇḍapa* indicate that like the porch this also was open on three sides. There are three pillars carrying lintels on the northern face of the porch, and four in front or the east. Only the back wall of the sanctum and a portion of the northern wall has escaped destruction. The rest of the sanctum must have been destroyed when the 'Ādilshāhī Sultans built the inner wall of the fort, because the inner retaining wall of this inner rampart on the southern face has been built right across the *garbhagriha* and the underground chamber beneath the *maṇḍapa*. The ornamentation of the outer wall is very simple. Just above the string-course of the base, over the platform, we have rows of narrow pilasters the capitals of which support the hanging cornice. In the middle of the pilasters we have a horizontal band of rosettes (Pl. VIb).

38. So far as is known subterranean chambers are not to be found in Śaiva or Vaiṣṇava temples. Small chambers for the storage of utensils made of precious metals or even of manuscripts are met with in Jain temples but chambers of such size are practically unknown in Indian temple architecture. There is a drain from the interior of the sanctum on the north the upper slab of which has not been found as yet. The *garbhagṛiha* or sanctum is surrounded by a stone paved circumambulation path.

39. No inscriptions were found in any part of the temple and the only image discovered was a very large image of an attendant of Śiva (*Śivagana*) 6'6" height. It has four hands and carries a trident (*Trīṣūla*) and rosary (*Akṣhasūtra*) in his left hands and a drum (*ḍamaru*) and mace (*Gadā*) in his right hands. The image is profusely ornamented. A very long garland or festoon made of human skulls hangs down to the knees and looks almost incongruous among the mass of strings of pearls and heavily jewelled armlets and necklets. With exception of a breakage across the middle and the loss of the lower left corner, the image is in a fair state of preservation. Another image similar to this one was discovered later. This one has lost its head. It also has four hands and held a bow (*Dhanu*) and a mace (*Gāda*) in its right hands. It has a large number of ornaments like the larger image but wears a long thick garland of flowers in the place of the skull-garland (Pl.V b).

40. The real cause of the preservation of a part of the Śaiva temple in the interior of the rampart of the fort at Sholapur is not very easy to understand. After the conquest of any part of India the Muhammadans generally desecrated Hindu, Buddhist or Jain temples and utilised their materials in buildings, tombs and Masjids. But in this particular case not only was a portion of the temple preserved intact but the builders of the rampart in the Muhammadan period actually attempted to prevent the collapse of this portion of the structure on account of the imposition of the heavy weight on its top by shoring up broken lintels.

41. Some Lingayat inhabitants of Sholapur informed Mr. Simcox that the original name of the god enshrined in this temple was Mallikārjuna and that when the temple was partly demolished the god was removed to another temple near by. These Lingayats state that the Muhammadan authorities of that period allowed them to utilize some materials of the older structure for the construction of the new temple. I visited the modern temple of Mallikārjuna in Śukravarpeth of Sholapur City with Mr. Simcox and found that a portion of this statement is correct. The *mandapa* of the new temple is constructed almost entirely of old pillars four of which are very fine lathe-turned ones and would compare very favourably with the finest specimens in the temples at Aihole or Pattadakal.

IV.—DIGHI.

42. The little village of Dighi lies 10 miles to the S.E. of Nagardevla Station on the G.I.P. Railway and 6 miles due east of Kajgaon Station in the East Khandesh District a couple of miles from the frontier of H.E.H. the Nizam's Dominions ($75^{\circ} 15' \times 20^{\circ} 30'$). A small temple built of Deccan trap, lies outside the village walls and is dedicated to the God Sambā (*Śambhu*) and Devī. The temple itself consists of a porch in front, on pillars, a *mandapa* on pillars with a high dome, an *antarāla* or passage leading to the sanctum or *garbhagṛiha* and the sanctum or shrine itself. The porch in front is very small. It stands on four pillars which rests on broad massive benches of stone supported by stumpy pillars. The benches were once provided with backrests which however have disappeared. Three of the pillars supporting the porch are of one design and the shafts of which bear *Kīrttimukhas* in square panels on all four faces in the middle. The fourth pillar has a vase at this place from which foliage is hanging out at the corners instead of the four panels containing *Kīrttimukhas* and seems to have been brought from some other structure. The pillars support four stone lintels which in their turn support a trabeate dome, finely carved in the interior, with graceful pendentives in the style of the smaller domes over the cloisters in Vimala Śāha's temple at Delwara on Mt. Abu.

43. The pillars of the porch which are of the same design bear cross-shaped capitals, each arm of which bears the figure of a four-armed squatting *gana*. The *maṇḍapa* itself is square in shape and closed on the sides while the front is open. It rests on twelve pillars four of which are ranged on each side. The pillars of the *maṇḍapa* are elaborately carved and with the exception of the corner pillars, are similar in design. The pillars in the corners bear plain cross-shaped capitals and support lintels which carry short lengths of triangular pieces of the flat roofs at the corners. But the remaining eight pillars support a massive stone frame, octagonal in shape, made of separate lintels, on which the plain but heavy trabeate dome of the *maṇḍapa* rests. Each of these eight pillars support a cross-shaped capital like the corner pillars but the former have a square stone over the capital on which the great octagonal stone frame rests. Each of these eight stone blocks, bears a divine figure on its face. Counting from the pillar on the immediate left, as one enters the *maṇḍapa* from the porch, we have: (1) *Vaiṣṇavi* seated on *Garuḍa* with a mace in the right upper and a lotus in the lower right hands, while she holds a wheel in the upper and a conch shell in the lower left hands; (2) two armed *Nāgī*, holding a lotus with stalk in her right hand and a mace (?) in her left hand; (3) *Maheśvari* or *Mahādevī* seated on *Nandin* holding a shield and indistinct object in her right hands and a sword in her upper and an elephant goad (*aṅkuṣa*) in her lower left hands; (4) *Vāruṇī* (?) seated on a round object holding a mace in either hand; (5) four-armed *Ganeśa*; (6) *Garuḍa* kneeling; (7) Dwarf with bag on shoulder (? *Kuvera*); and (8) headless female figure with four hands. She holds a *damaru* in one of her right hands, the implements held in other hands being very indistinct. The inner side of the octagonal frame of the dome is ornamented with half diamond and arabesques. Over this is another sixteen sided frame the stones of which are smaller in size than those of the octagonal frame. These stones bear ornamentations consisting of lions' heads and *Kīrttimukhas* alternately. The central piece on the left or north side of this sixteen sided frame bears a human head in its middle, among lions' heads and *Kīrttimukhas*. The dome of the *maṇḍapa* is trabeate consisting of plain concentric rings of stone laid over each other with flat cap on the top which bears a mass of very beautiful arabesque work in relief.

44. In four places, equidistant from each other, in four corners of the sixteen sided frame, are four brackets carved to represent squatting dwarfs (*ganās*). Beginning from the left as we enter the *maṇḍapa* the first bracket bears the figure of a dwarf singing with his left hand near his left ear in the style used by Indian singers even at the present day. The second bracket is near the door leading to the sanctum on its left and bears the figure of a dwarf playing on a flute (*Venu*). The third bracket is to the right of the entrance to the sanctum and bears the figure of a dwarf playing on a lute or harp (*Viṇā*). The fourth bracket is to the right of the entrance to the *maṇḍapa* from the porch and bears the figure of a dwarf playing on a small drum (*Damaru*). Each of these figures supported a long slanting stone bracket bearing the representation of a female. The upper part of this slanting stone bracket was supported or rather held in position by being tenoned into a mortice, in a small projecting piece of stone in the fifth course of concentric rings of the trabeate dome of the *maṇḍapa*. These struts or brackets do not afford any support to the dome of the *maṇḍapa* and appear to be ornamental appendages. Only two out of the four slanting brackets are in position. Both of these are on the western side of the *maṇḍapa* and are on the brackets near the sanctum. The bracket on the left bears a female dancing, i.e. a *Devadāsī* and that on the right a female playing on special kind of drum (*Mṛidaṅga*) (Pl. VIIb). Similar brackets are used in the great domes of the *maṇḍapas* of the temples of *Vastupāla-Tejapāla* and *Vimala Śāha* at *Delwara* on *Mt. Abu*. The remaining two brackets are missing and no information can be elicited from the inhabitants of *Dighi* as to their whereabouts.

45. The entrance to the *antarāla* is fitted with a finely carved stone door frame. The jambs consist of three separate pieces placed vertically. The first piece consists of a band of diamond shaped rosettes and a long

pilaster, the second or middle piece of a beautifully proportioned round pillar in relief against a plain ground and the third or inner piece contains a winding vine-leaf pattern which is continued overhead on the lintel. In the centre of the lintel is a small square panel in relief containing a small figure of Ganeśa. The upper part of the lintel contains a band of bas-reliefs divided into five small panels. Out of these five three are larger in size and two smaller, sunk in between the larger ones. From the left the first panel contains a figure dancing, on the extreme left with a *vinā* in its hands, while to its right is another figure also dancing, which appears to be a female. The space to the right is occupied by two dwarfish male figures, the one to the left playing on a double nose-pipe and that to the right blowing on a conchshell. The small sunken panel between numbers one and three contains a male rushing to the right with a round tray evidently containing offerings. The central panel also contains a dancing scene. Here we have a male beating cymbals on the extreme left then a seated male figure playing on a drum, a female dancing and finally another seated male playing on a drum. The small sunken panel between numbers three and five contains the figure of an ascetic seated with a rope or cloth tied round his knees which passes behind his back and supports the knees. The fifth or last panel has been divided into two different panels by a semicircular pilaster in the middle. Each of these segments contain two men fighting with each other. The roof of the *antarāla* is finely carved. On all four sides there is a frieze of Indian geese and the roof consists of a single slab of stone in the centre of which is a large lotus in relief bearing in its calyx a *gandharva* figurine flying to the left with a garland in its hands. There are several mutilated images lying in the *antarāla*, e.g. a Ganeśa, a Śiva and a Pārvati.

46. The sanctum itself is perfectly plain and contains a small *Linga* and a large standing image of *Devī* of which fragments of the pedestal and the back slab have been joined together. The exterior of the temple is perfectly plain (Pl. VIIa) except the front of the *maṇḍapa* which bears a square niche flanked by circular pilasters on each end of the side walls. The niche on the south or left wall contains a figure of Śiva dancing while that on the north or right wall contains a dancing figure of Chāmuṇḍā. She has four hands and her body is emaciated but the scorpion, usually to be found in her stomach, is absent. She holds a trident (*Trisūla*) in her upper left hand the lower being broken. A finger of her upper right hand is placed on her lip (a sign of wonder) and she holds a skull-mace (*Khatvāṅga*) in the crook of this arm while she holds a skull-cup (*Nara-Kapāla*) in her lower right hand. The *Śikhara* of the temple has collapsed long ago, the facing stones of which are strewn all round. No inscriptions were found though the stones of the facing were carefully examined.

V.—BHATKAL.

47. The port of Bhatkal is the southernmost port in this presidency and is the last town of importance along the western coast from Bombay southwards. It was a port of great importance in the 17th and 18th centuries and is called Baticola by old writers. Bhatkal is noted for a peculiar type of temple architecture which appears to be unknown elsewhere in India except in the province of Kanara. This province has now been divided into two districts, the southern portion belonging to the Madras Presidency and the northern to the Bombay Presidency. This particular type of temples may therefore be designated the Kanarese type. In the revised edition of Fergusson's *History of Indian and Eastern Architecture* some temples of this particular type have been described and illustrated. These are the Jain *bastis* at Mudabidri in the South Kanara District. The temples of Bhatkal have been adapted from the types of these Jain *bastis*. The exterior of these temples are rather unattractive on account of their dwarfishness, want of ornamentation and relieving features, but the interior as Fergusson has already remarked is, in the majority of cases extremely rich and bewildering on account of the mass of detail. At first sight these temples look more like huts built on piles, and resemble wooden buildings but they are constructed entirely of stone. The interior of these temples

consists of one or more *mandapas* and one or more *garhbagrihas* but the entire structure is enclosed by a perforated stone railing over which is the hut-shaped roof of stone. The entire structure is supported by enormous pillars of the railing at the corners as well as on the sides which support the roof as well as the floor. The latter is laid on massive beams of stone at a height of two to three feet above the ground and the space between the ground and the floor is hollow. The slabs of the roof are laid on a massive frame of stone beams which is supported by the upper ends of the pillars. Large slabs of stone form the sloping roof and rest on the massive stone-frame described above.

48. The difference between the temples at Mudabidri and those at Bhatkal lies in the fact that the roofs of the temples at the former place are built in two or three tiers while the roofs of the majority of the temples at Bhatkal consist of a single tier. In Bhatkal the majority of the temples are Hindu while the temples at Mudabidri are Jain *Bastis*. The Bhatkal temples were built in the 16th century by the Chiefs of Sonḍā or Sundhā. The principal Hindu temples at Bhatkal are: (1) Santappa Naik's Tiruma! *Devasthāna*, (2) the Narasiṃha *Devasthāna*; (3) Khetapai Nārāyaṇa *Devasthāna*; (4) Joshi Śaṅkara Nārāyaṇa *Devasthāna*; (5) Adika Nārāyaṇa *Devasthāna*. Besides these there are several smaller temples which were not visited during the year under review. There are two principal Jain temples at Bhatkal: (1) Jattapa Naik Chandranātheśvara *Basti*; and (2) Pārśvanātheśvara *Basti*. The Chandranātheśvara *Basti* is the largest and the most prominent among the temples at Bhatkal. Like the Bastis of Mudabidri the roof is in three tiers and it differs from other temples at Bhatkal in having an open varanda on pillars all round it and in having no space between the floor of the temple and the ground. The lower part of this temple is solidly built like Dravidian and Aryan temples of other types and consist of a broad plinth which gradually decreases in breadth as it recedes from the ground. This temple is deserted at present and has a peculiar *Dīpastambha* near its back. The *Stambha* is a long round shaft with a bell capital and has a stone-framed lantern at its top. It stands on low but broad pedestal of stone. The peculiarity of this *Dīpastambha* lies in the fact that the shaft is enclosed by rectangular frame of stone placed on uprights standing on the corners of the oblong pedestal. There are *Dīpastambhas* in other temples also but they consist merely of a long shaft placed on an oblong pedestal with a round capital but this peculiar frame work is nowhere to be found. The most beautiful temple at Bhatkal is the Khetapai Nārāyaṇa *Devasthāna*. In this temple it appears that the cavity between the floor and the ground of these temples was covered with slabs bearing bas-reliefs (Pl. VIIIa). The exterior of this temple is not plain and bears a number of images, lotus-bosses and other ornamental devices which relieve the monotony and dullness.

VI.—DHAMRAHO.

49. The small village of Dhamraho lies 8 miles to the south of Larkana near the railway line. The most conspicuous objects in this village are large high mounds. The mounds are roughly hemispherical and appear to be remains of Buddhist *Stūpas*.

50. The mounds lie surrounded by a large sheet of water, the bed of which has now been converted into arable land. But there is a small pond just in front of them which still contains a small quantity of muddy water and which had even late in December a number of Singi fish.

51. At first I was inclined to think that the mound was modern. Enquiries made by the Mukhtiyar-kar of Warah Taluka led to the discovery of the following legend about this tower; the town was the seat of a Hindu Rajput king named Dhamraho. The village and the mounds have been in existence since 400 A.D. God's curse was inflicted in this village on account of the tyranny and inhuman orders of the king and the whole village was buried alive (?), i.e. ruined by an earth-quake. Exactly similar stories are told about the ruin of Sasui-jo-Takar and of Brahmanabad. It is said a bell used to hang, from one of the mounds which the admiral of

the village fishing fleet (*Mirbahar urf Amir-ul-bahar*) used to ring to inform the villagers that he had brought fish for sale. The tradition about the tower shows that it is no modern structure but its real significance remains obscure. The modern name of the village *Dhamrao* or *Dhamraho* indicates a sanskritic origin. It is probably the equivalent of *Dharmmalābha* and the tower may be the base of *stūpa* called the attainment of the true law (*Dharmma*).

VII.—CHAUKUNDI

52. The little village of Chaukundi contains a large and ancient cemetery of a peculiar type. Their structure attracted the attention of Mr. H. D. Baskerville, I.C.S., Assistant Collector of Tatta in the Karachi District in 1917, who called the attention of this Department to their existence. The cemetery is situated at a distance of about four miles from Landhi station on the N.W. Railway, between the villages of Landhi and Sanro. The cemetery struggles along the back of a high ridge for over a mile and contains tombs of all shapes and sizes and in varying degrees of decadence. The better class tombs are to be found inside mausolea on four or eight pillars while the rest are in the open. All of them are in yellow Jungshahi stone with which one becomes very familiar in Sindh. Their construction is described by Mr. Baskerville in the following words: "Chaukundi tomb in its simplest form consists of a hollow oblong rectangular chamber built of and entirely enclosed by large slabs of dressed stones elaborately carved on every visible face. A more ambitious form consists of two such chambers superimposed, one upon the other, and the finest specimens, which attain a height of from six to eight feet above the level of the ground or the platform from which they spring, have often three stories thus superimposed. But apart from this chamber or vault-like structure the characteristic feature of every Chaukundi tomb and that by which it can be easily and immediately identified by the most casual observer is the top stone. This is always slender and rib-shaped like a waggon-vault and lying lengthwise upon the tomb and terminating at the northern end in a peculiar pinnacle or finial, which gives to the tomb something of that personal quantity which seems to invest a locomotive. Indeed at a distance the resemblance between the top story of a Chaukundi tomb and a railway engine is very striking, and a tomb which has had the misfortune to lose its finial has the same ruined and mournful appearance as an engine that has lost its funnel," (Pl. VIIIb).

53. Mr. Hotson of the Civil Service suggested to Mr. Baskerville that these tombs are instances of hypertaphia or burial above ground. The last chamber of a ruined Chaukundi tomb was examined very carefully but no bones or human remains were discovered. Consequently it cannot be admitted that Chaukundi tombs are examples of hypertaphia.

54. Many of the tombs in this cemetery are inscribed and their inscriptions are simple labels consisting of the name of the persons interred without date or any quotations from the Quran such as *Mālik Kamallū Khān bin Kilbu*, *Kilbu bin Malik Kamalli Khān*, *Desār Walad Jām Bijār*, *Bijār bin Mīhr 'Āli*. All these *jāms* are of the *Johiyā* (Yaudheya) tribe who live in the neighbourhood, *Jām Bijār* is most probably the same personage whose seat was discovered near Deh Palejani last year. (vide p. 57, para 14-15 of the last year's report). The latest Chaukundi tomb is of *Jām Murād 'Āli* who died on 4th September, 1918. Only one tomb in this vast cemetery is dated. It is the tomb of one *Yākub 'Āli Khān*, son of *Chākar*, son of *Mīrān* who died in 1160 A.H. = 1755 A.D. and in this case the date is given in reversed numerals.

VIII.—MUHEN-JO-DARO.

55. The ruins at Muhen-jo-daro lie at a distance of 6 miles from the Railway Station at Dokri on the Rohri-Kotri Section of the N.W. Railway. The locality does not seem to have attracted notice before though the height of mound and the extensivity of the ruins is well known in the neighbourhood. The ruins cover an area of about 2 square miles and are visible from a distance. They are not mentioned in the revised list of

ancient monuments in the Bombay Presidency, but were visited by my predecessor in 1913.

56. The ruins consist of vast mounds of burnt bricks surrounded by smaller ones. In the centre of this area is a very high mound about 80 or 90 feet above the level of the surrounding country. This is called Muhen-jo-daro. The top of the entire mound consists of debris and brick bats but here and there loose debris has slipped away exposing straight walls of burnt bricks. This mound is about 600 feet in length and 200 in breadth. In one place on this mound there is the drum of a *stūpa* made of sun-dried bricks. Only the shell of the drum remains as the core has been excavated to a depth of some 30 to 40 feet by treasure seekers. The inhabitants of the surrounding village have dug out and removed bricks from this mound from time immemorial and do so even now. Some of these people who do not acknowledge to have excavated this mound for bricks within the last ten or twelve years, state that when they dug for bricks previously, they found the entire mound to consist of a huge platform, of burnt bricks on which were built numerous round hemispherical objects of burnt as well as sun-dried bricks (? votive *stūpas*), (Pl. IXb).

57. Close to this platform of *stūpas* there is another high mound which is the second largest in this place. This appears to have been a temple or monastery as the old villagers state that they found rows of small square chambers arranged around a square courtyard in this mound. Search among the ruins led to the discovery of numbers of carved bricks but no human figures or images were found. The villagers are unanimous in stating that no coins have even been found in any of these mounds.

58. These two mounds are surrounded by numerous small mounds which represent the ruins of the village or township which had grown around this *stūpa* and temple in the height of their glory. The *stūpa* at this place is much higher than the *stūpas* at Depar Ghangro or Mirpur-Khas and appears to have been the largest and highest Buddhist *stūpa* in the country of Sindh. The *stūpas* and the surrounding ground is full of saltpetre or some other salt which is carried away and sold as a manure. The digging for bricks and the removal of this sort of manure constitute a serious danger to the structures that may lie under the covering of loose brick bats and debris and therefore steps ought to be taken to stop excavation in this area immediately.

B.—Central India.

IX.—INDORE STATE.

59. When the Mughal Subah of Malwa was finally partitioned between the Maratha generals of the Peśva the finest *parganas* fell to the share of Scinde (Scindia) and Holkar in whose hands they have remained ever since with very slight changes. The antiquities in this area have been imperfectly explored and the majority of ancient remains, studded thickly over this part of India, have not been examined by a trained Archaeologist. The monuments in the portion included in the territory of H.H. the Maharaja Scindia are being listed by Mr. M. B. Garde, B.A., Superintendent of Archaeology in the Gwalior State but the portion included in the territory of His Highness the Maharaja Holkar has not been properly explored as yet. Cunningham visited a portion only of Upper Mālava and described the caves at Dhamnar and Mr. D. R. Bhandarkar visited Poladongar, Dhamnar, Mori and Kohala in 1913, but the greater part of the Holkar dominions still remain to be visited.

60. The Holkar's dominions consist of four different groups, e.g. (1) the District of Garoth in the north; (2) the District of Mehidpur in the centre; (3) the District of Nemawar in the east; and (4) the Districts of Indore and Nimar on the south. The District of Garoth contains the *parganas* of Rampura and Bhanpura which are the oldest possessions of the Holkar family in Central India and which were given to them by the Maharanas of Mewar or Udaipur. These two *parganas* lie at the foot of the hills which separate the Indore State from Mewar proper and are very rich in antiquarian remains. The two fiscal divisions formed a district previous to their inclusion in the

District of Garoth. Almost all the ancient sites in the District of Garoth were visited by me during the year under review. A portion only of the District of Mehidpur was surveyed as the work had to be abandoned on account of the early approach of summer. In the Garoth District the *Parganas* of Sunel, Garoth, Bhanpura, Rampura and Narayangarh were visited. Only one or two ancient sites were omitted in this area because information about them was received very late.

(1) *Kothadi*.

61. Kothadi, the Kothri of the maps, lies at a distance of 24 miles from Garoth railway station on the B.B. & C.I. Railway. There is a metalled road from Garoth to Bolia, but beyond Bolia one has to travel along cart tracks. The village of Kothadi is separated from Bolia by a strip of Jhalawar territory and lies in the extreme north-east corner of H.H. the Maharaja Holkar's dominions. According to the Ain-i-Akbari Kothadi formed a Sarkar in the Subah of Malwa containing nine Mahals. The village contains one ancient temple which bears the formidable name of *Jaina-bhañjana-Javareśvara-Rāma* i.e. "Rama the lord of the strong and the defcater of Jains." The temple is no doubt a Jain one. Like all mediaeval Jain temples it is square in shape and possesses only one opening in its walls which forms the only entrance. Originally the interior must have been very dark and stuffy but some light now enters through a portion of the roof which has either collapsed or has been dismantled. The interior is divided into two portions and the larger one serves as a *mandapa* with a flat roof supported by six pillars. There are four niches, two on each side wall of the *mandapa*. The smaller portion is a long narrow rectangle divided by partition walls into three narrow cells with platforms along their backwalls. The side cells are now empty and the central cell contains the image of Rama, whose devotees too appear to have become lukewarm as the interior is now used for the storage of fodder. There is an underground chamber under the floor of the *mandapa*, access to which may be obtained through a small door to the left of the main entrance. The exterior of the temple is plain and the interior also is devoid of ornaments. No inscriptions have been found here but the temple can be assigned to the fourteenth century from the style of its construction.

(2) *Pura--Gilana*.

62. On the road from Bolia to Kothadi there is a small village called Pura Gilana which possessed an ancient Jain temple of the eleventh or twelfth century A.D. at one time. This temple stood out the margin of a tank. The tank itself is nearly dry and of the temple one door-jamb and some images are left. The first image probably represents the parents of Mahāvira, the twenty-fourth Tirthānkara. A male and a female are seated side by side under a tree, both headless. There is a female attendant on each side of them and a row of horsemen on the pedestal. On the tree itself are three small Jina figurines. The second image is that of Pārśvanātha standing with a life-size attendant on his left and a host of minor attendant figurines on the pedestal. Besides these there are two images of Śāsana-devīs at this place which bear inscriptions. Each inscription records the dedication of an image of Devī Mahantārikā by a lady named Rūpiṇī. The name of the Śāsana-devī is therefore *Mahantārikā*. Both images are headless. They represent a goddess seated on a throne with one leg drawn up and with four hands. In one of her right hands she holds a child and below her is a lion couchant. The emblems in the remaining hands are either broken or indistinct. Close to the tank, a large number of images and fragments have been collected under a tree e.g. the lower part of a Jina, the upper part of a Viṣṇu, the upper part of a Sūrya and fragments from the back slab of a colossal Jain image.

(3) *Poladongar*.

63. The small low hill called Poladongar lies at a distance of about one mile from the metalled road from Garoth to Bolia. It is three miles

from Bolia and five from Garoth. The excavations on this hill consist of one large and a number of small caves. The larger excavation faces the South and consists of a porch, an *antarāla* and a large room with a chaitya in its centre. To the West of this chaitya hall there is a monastery which consisted of a courtyard in the centre with rows of cells on three sides. The remaining excavations lie at a distance of a couple of hundred yards to the East of the chaitya caves

64. The chaitya cave has three openings in front, a long narrow door and two windows of the same pattern, one on each side. Mortice holes for wooden window frames are still visible in front of each window. The porch is a long hall without ornaments or carving and measures 24'-2" by 7'-0". A door in the back wall of the main gate just opposite to the main entrance leads into the *antarāla* or passage between the porch and the chaitya hall. The roof of the *antarāla* is supported by four pillars tapering towards the top two on each side. The pillars support arch-shaped ridges and the roof of the *antarāla* and the porch is vaulted, but the roof of the space between the pillars and the rock of the sides is plain and flat. The main or Chaitya hall is roughly semicircular in shape in the centre of which is the chaitya. It measures 14' in height from the floor of the hall and 8' in diameter. It stands on a square pedestal 10'. Round the chaitya is the usual path of circumambulation. The entire hall is devoid of ornamentation except the roof of the *antarāla* which bears a double row of round beads along the edge of the barrel-vault-shaped roof.

65. To the east of this chaitya cave is another monastery. The roof of the square hall in the centre has collapsed, but two of the pillars which supported the roof, are still standing. There are three cells on each side of this square hall *viz.* right left and front. Like cave No 3 at Pandulena near Nasik and the Vihara caves at Karle and Bhaja there was probably a veranda in front. To the left of the Chaitya cave there is the doorway of a cave which has collapsed. Over the door is a small votive stūpa out in relief, which is very difficult to recognise as pious villagers have coated it with a very thick crust of vermillion.

66. To the east of the Chaitya cave there are several excavations along the face of the hill of which only two are of importance. The first of these appears to have been another vihāra. There is a veranda in front with a single door in the centre and a window on each side. Another door in the centre of the back wall leads to the interior and has a window on each side. The roof of the central hall was supported by two massive pillars which have collapsed and brought about the collapse of the roof also. There is a small chamber to the right of the inner cave and most probably there was a similar chamber to the left. The second excavation is to the west of the cave i.e. between this cave and the Chaitya hall and appears to be partly unfinished. The front is plain and two pillars support the roof. In the right hand corner there are two small rooms in the form of a gnomon. There are several small and unimportant excavations on the face of the hill. These caves are perfectly plain. Ornamentation is to be noticed only on the shafts of the collapsed pillars of the smaller vihāra caves which are fluted and have round capitals like the pillars in cave No. 1 at Elephanta.

(4) *Dudā Khedi.*

67. The small village of Dudā Khedi lies on the country track running from Garoth to Bhanpura. The principal object of interest in this village is a square tank or *Kuṇḍa* with steps on all sides which lead to the paved bottom. There was no water in it in January 1920 but I was told that water remains in it for some months of the year. There is an opening in the centre of the parapet wall on each side with a stone niche in the interior on each side of each opening. Several ancient images have been placed in these niches one of which forms the principal object of worship. The niche on the left hand of the northern side i.e. the one in N.N.E. corner contains a large stone slab bearing the representation of Śiva and the seven divine-mothers (*SaptaMātaraḥ*): The images have now entirely disappeared under

the heavy coat of vermilion several inches thick, the smearing of which on images appears to be the principal method of *Śakti* worship in Central India at the present day. A small *Chhattri* on four pillars has been erected over this niche by the celebrated Queen Ahalyabai of Indore. The other niche on the right i.e. the N.N.W. niche contains a small image of Kāmadhenu. The image consists of a cow suckling its calf (*Kāmadhenu*) standing under a tree (*Kalpavriksha*). The niche on the left on the western side is empty and that on the right (w.s.w.) contains a very fine though mutilated image of Nārāyaṇa on the *Anantaśayyā* (*Śeṣhaśāyin*). Nārāyaṇa is lying on the coils of the body of Ananta on Śeshanāga spread on a four-poster bedstead. Lakshmi is seated at the foot of the bedstead on a high seat and has likewise lost her head. Nine caskets are to be seen below the bedstead and over the body of Nārāyaṇa are to be seen a row of divine figurines. Among the implements of Nārāyaṇa the wheel and the conch-shell are to be seen in the left hand and the mace in the lower right hand. The right niche on the Southern side (S.S.W.) contains a mutilated seated image of Devī and the left one (E.S.E.) a long slab bearing representations of the nine planets (*Navagraha*). This was likewise covered with a thick coat of vermilion, which had to be removed with a knife before it could be photographed. The coat of vermilion was renewed immediately afterwards. For some unknown reason no vermilion is applied to the image of Śeṣhaśāyin. The worshippers at this shrine are *Kan-phātā* yogis or Nāthapanthīs, whose pontiff resides in Nepal and whose principal shrine is that at *Matsyendra-nātha*. These yogis are married and do not go about naked like their more austere brethren of Nepal. Their connection with the hierarchy of their community is very distant and I was informed that no Nāgā sanyāsi has visited Dudakhedi for years. All of them have pierced the lower of their ears and wear very thick round rings of blue turquoise or greenish blue jade.

(5) *Kohala*.

68. The antiquarian remains at Kohala are the most important in the district of Garoth. The village is situated at a distance of six miles from Bhanpura and is of considerable antiquity. The largest and most pretentious temple is that of Varāha which stands at one end of the village. The temple consists of a *mandapa* and a *garbhagriha* of which the former only is still existing. The exterior facing of the walls of the *garbhagriha* and the Śikhara have been renewed in recent years. A flight of steps in front lead to a broad terrace in front of the temple. In this terrace there are entrances to three shrines in a row. In centre there is a short and narrow flight of steps leading to the *mandapa* and on each side of this staircase is a small door leading to a small underground chamber. Each of these chambers, which appear to be later constructions, contain fine images of Vishnu which are described below.

69. The *mandapa* which is the only part of the ancient temple left intact stands on twelve pillars. The lower part of the *mandapa* too has undergone repairs. High benches originally provided with backrests runs along three sides of the *mandapa* and its lower part seems to have had the same sort of ribbed dado which we find in some of the Khajuraho temples. The backrest and the facing of this dado has disappeared and this portion appears to have been extensively rebuilt at some later date. Thus we have ashlar masonry in place of the dado and some of the lower parts of pillars appears to have been changed as in these cases the shafts of the lower pillars are smaller in diameter than the upper ones.

70. The *mandapa* is cruciform in plan. There is a small projection on each face and in this projection the roof is supported by two pillars. The projection at the back has merged in the *antarāla* and that in front has turned into a porch which is the only entrance to the *mandapa* and the *garbhagriha*. A low light *Chhajja* runs along the front and the sides of the *mandapa* and over it we have the *kangura* battlement added about the time of the restoration of the Śikhara. Twelve pillars arranged in the form of a hollow square support the dome of the *mandapa*. The lower part of the shaft of each pillar is sixteen sided. Over this we have a pro-

jecting octagonal band containing a row of fine *Kīrttimukhas*. The portion of the shaft above this is fine ribbed i.e. what is called a papyrus-pattern in Egypt. All pillars of the porch have square bracket-capitals and excepting one, each and every one of the capitals have figures of dwarfs (*Gaṇas*) squatting on it. The majority of these brackets are cruciform in shape but some of them have one or two additional brackets to support additional lintels. The dwarfish figures on these capitals are in various attitudes. Some hold weapons e.g. a sword, a lance, a noose (*Pāśu*) and a dagger. Some hold a human head and some are playing on musical instruments such as, drums, cymbals and flutes. Some hold a mace or a conch, a flute or a snake and one has a mangoose on his shoulder (? Kuv-*era* or *Jambhala*). Others have a thunderbolt (*Vajra*) or a lotus with its stalk. Some are kneeling and some squatting in grotesque postures. One is boar-headed while another has a human-head on its stomach. Two of the dwarfs have Lion's heads and two more that of a boar (*Varāha*).

71. The pillars on the sides of the *antarāla* are entire, that is, do not cease at the level of the bench or seat. A modern brick arch over the *antarāla* has been erected at some later date to support the superincumbent weight. The door of the *antarāla* does not seem to belong to this temple and may have been brought from some other shrine. The ornamentation on it is flat and plain in which diamond shaped rosettes predominate. In the centre of the lintel is a small niche with an arched top containing a two armed seated figure holding a trident and a vase.

72. On a high modern pedestal is one of the finest mediæval images of *Varāha* ever discovered. The deity faces the right, his curly hair is flying to the left and he has four arms. He is holding up the earth goddess (*Prithvī*) on one of his right elbows, and is holding a wheel in his upper right hand and a conch shell in his lower. He holds a mace in his upper left while the lower is placed on his thigh. His left foot rests on the back of a tortoise and his right on a lotus held up by a *Nāga* and *Nāgi* whose tails are coiled round each other. A huge lotus flower on a long stalk forms an umbrella over the head of the deity. Two attendants stand on each side on recessed corners. Over the head of the attendants nearest to the main figures there is a bracket on each side of which a devotee or an attendant is kneeling. The head of a *makara* projects on each side of the back-slab, near the head of the principal figure. There are three niches on the top of the back-slab, two near the *makaras* at the ends and the third at the top. The niche on the left is occupied by a seated figure of *Brahmā* with four hands and that on the right by that of *Śiva* also with four hands while the niche on the top is occupied by a representation of the dwarf incarnation (*Vāman-avatāra*) of *Vishṇu*. On each side of the niche on the top there is a small niche, that on the left containing an image of *Balarāma* while the right one contains a figure of *Narasimha*. The space between the left niche and *Balarāma* contains a figure of *Kalkin* while corresponding space on the right is occupied by a figure of *Paraśurāma*.

73. Besides the image of *Varāha* there is another fine image in the sanctum of this temple. It is an image of *Vishṇu*, seated, on a fully expanded lotus with a stalk. The figure has four hands, two of which are placed on the lap, one upturned palm over the other, in the attitude of meditation. It holds a conch in the upper left hand while the left is broken. The figure wears a crown like other images of *Vishṇu* and there is a *Śrīvatsa* mark on the breast. A dwarfish male attendant is seated on each side of the lotus stalk while there are two standing attendant figures on recessed corners on each side. One of these attendants on the right holds a snake in in one hand. On the top of the back slab we have three niches as in the case of the *Varāha* image. Here also we find *Brahmā* on the left, *Śiva* on the right and *Vāmana* on the top. In the space between these three we have the Fish, Tortoise and the Boar on the left, and the Man-lion and *Kalkin* on the right. *Balarāma* and *Buddha* have been depicted a little below the top of the back-slab on the left and right of the main figure, respectively.

74. The doorways of the underground chambers on the sides of the *maṇḍapa* are old. The jambs are plain but there is a niche in the centre of the lintel, containing a standing image, of the door to the right-hand-side chamber. The figure has four hands and holds a conch in one of them. Inside the chamber there are several fine mediæval images, one of which is similar to that found inside the shrine. In this case however the principal figure holds a lotus stalk in his left hand and a conchshell in his right hand while the two lower ones are placed on the lap in the attitude of meditation. There are two attendants on each side seated on recessed corners and the back-slab consists of two pillars with an architrave on it. There are five niches on the top of the back-slab containing images of Brahmā, Narasimha, Vishnu, Varāha and Śiva, Figures of the Fish and dwarf incarnations are carved on the margin of the back-slab over the niche containing the image of the Man-I-lion, while those of Paraśurāma and Tortoise occur on the corresponding space on the right. The figures of Buddha and Kalkin incarnations are to be found on the left and right hand pillars of the back-slab. Other images in this cell are:—(1-2) two of Sūrya, (3) one of Vārāhi and (4) a fine image of Śiva and Durgā. The goddess is seated on the lap of Śiva who is seated on the back of the Bull. There are a number of figures standing to the pedestal e.g. a standing attendant (*Śivagaṇa*), a seated figure, a dancing ghost (*preta*), Ganeśa and standing to his right a female figure.

75. The door leading to the chamber on the left bears a hexagonal rosette in the centre of the lintel. The chamber itself contain one of the finest images of Vishṇu ever discovered. The God is seated on the shoulders of a bearded Garuḍa kneeling. Garuḍa is supporting the left foot of the god on his left palm and the right knee of the god with his right one. The Deity has four hands and holds a mace in the upper right hand, a rosary in the lower and a wheel in the upper left hand, the lower being broken. There are two attendants on each side on recessed corners. The back-slab consists of an architrave on two slender pillars. There is a *makara* at each end of the latter, out of the mouths of which a lotus stalk issues and forms graceful curves along the top. Among these curves we find Brahmā, Varāha, Nārāyaṇa, Vāmana and Śiva from the left to the right. The ends of the lotus stalks on both sides disappear in a *kīrttimukha* on the top of the back-slab. Figures of Balarāma, Narasimha and Rāma are to be found on the pillar on the right and those of Kalkin and Paraśurāma on that on the left.

76. The temple of Lakshmi-Nārāyaṇa stands at the other end of the village on the cart track leading to Bhanpura from Kohala. This is one of the best preserved ancient monuments in Mālava and does not need any repairs. The temple stands on a stone platform, access to which can be had by means of a short flight of steps. The temple faces the south and consists of a *maṇḍapa* and a sanctum. The porch has three small projections on three sides, *viz* one in front and one on each side. The projection in front has been converted into a porch by opening it and is the only way to the interior. Those on the sides are closed by means of stone benches with backrests.

77. The *maṇḍapa* is square in shape and its dome is supported by eighteen pillars, twelve of which are arranged in the form of a hollow square with four pillars on each face. The remaining six pillars support the projections on three sides of the *maṇḍapa*. Out of these eighteen pillars eight have capitals with figures of dwarfs (*gaṇas*) on each arm, the rest being plain. The base of the pillars adjoining the passage to the *antarāla* are very richly carved. In front of this entrance there is a semicircular door step below the sill which is perfectly plain. The sill however conforms to the outline of the step beneath and is elaborately carved. Immediately over the semicircular step and corresponding to it there is a projection in front of the sill. This seems to represent a mountain, probably Meru, and has a dancing figure on each side on recessed corners. Other recessed corners on the sides bear *Kīrttimukhas* and diamond-shaped rosettes. Under each jamb there is a niche, in the door-sill, the one on the right containing a seated

figure of Ganeśa and that on the left of Brahṇā. The lower parts of jambs bear niches fashioned like temples inside which stands a male deity with one attendant on each side who stand outside the niche. The images in the sanctum are all modern and the three niches on the exterior of the sanctum are empty. The śikhara is tall and slender and resembles that of the temple of Mahākāleśvara at Un. (Report for 1918-19, pl. XIXa). Both the śikhara and the roof of the *maṇḍapa* were repaired later, when the brick *kanguras* on the top of the *maṇḍapa* were added.

78. To the east of the temple of Lakṣmī-Nārāyaṇa, two Jain temples stand side by side and are known as Sas-bahu-ki-mandir or the temples of the mother-in-law and the daughter-in-law, a popular appellation for temples in Central India, the names of which were forgotten. The Kachchhapaghāta temples on Gwalior hill are also known as Sas-bahu-ki-mandir. One of these temples at Kohala has now been abandoned and is used by the local people to store hay. The structure however is still standing and does not seem to have suffered much. It was erected some time in the sixteenth or seventeenth centuries¹ as on the top there are a number of small domes which remind one of the smaller domes in the buildings of Mandu. This temple has only one gate which originally belonged to a Hindu temple. This door leads to a courtyard surrounded by verandahs on all sides with plain square pillars in front. One opening on the east of this courtyard leads to a closed and covered *maṇḍapa*. There is only one cellar which is the sanctum and which contains a large seated image of Mahavira Varddhamāna on the Throne or alter (*Vedī*). Two other images of Pārśvanātha were also found here. There is an underground cell under the sanctum.

79. The second Jain temple stands on the south side of this one and is used for worship even now. A small mean looking door admits one into a narrow compound surrounded by a high wall. The object which attracts one's attention immediately is an elegant little porch supported by two beautifully carved tall slender pillars in front. The dome of this porch is carved to represent three tiers of hemispherical corbels superimposed on each other and gradually decreasing in size as they recede upwards. Behind this small porch is a large open hall on twelve pillars of various patterns which were apparently collected together from the ruins of Hindu temples in the vicinity. The central part of the roof in this hall is domed and is supported by four pillars, but the elaborate ornamentation of the interior of this dome has been covered by repeated coats of whitewash.

80. The *maṇḍapa* of this temple contains twelve pillars arranged in four rows. It has openings on all sides *viz.* one on the west leading to the outer hall, one on the north and south and three on the east. All of these openings are fitted with stone door frames evidently obtained from Hindu temples. The central portion of the roof of the *maṇḍapa* also is finely carved. It is shaped like a dome and the ornamentation consists of rows of hemispherical corbels. The doorways of the cells have been described by my predecessor who visited this temple in 1913 (A. P. R. 1912-13-p. 57). All images in the cells are modern but the platforms inside are old and are of the same period as the pillars, door frames and domes. Over these cells there is a small room with windows on two sides and three openings in front. It is covered by a dome in the same style as that to be found in Mandu buildings with *kanguras* at its base. There is a similar dome over the porch in front.

81. To the south of the temples of the mother-in-law and the daughter-in-law and at the southern extremity of the village stands the temple of Chaturbhuj. In plan this temple is exactly like the temple of Lakṣmī-Nārāyaṇa. But the interior of this temple is severely plain and the dado of recessed panels outside the *maṇḍapa* is unfinished as traces of the outline marked out for chisel work are still visible in many places and one or two panels of arabesque work or a human figure have actually been finished.

¹ Mr. D. R. Bhandarkar found an inscription dated Samvat 1651 in the second temple A.P.R. 1912-13, p. 57.

Some of the bracket capitals on pillars in the *maṇḍapa* have figures of *gaṇas* on them but the door of the *antarāla* and the interior of the *maṇḍapa* are very plain. The temple contains a modern image of Vishṇu. The exterior of the sanctum is also plain and there are no niches. The śikhara of this temple however is quite different from the tall elegant spire of the temple of Lakshmī-Nārāyaṇa and is a snubnosed squat heavy affair.

82. The *āmalaka* and its base (*Vedikā*) are also old but the Crest-jewel (*Chūḍamaṇi*) is a recent restoration. The new pillars of the *maṇḍapa* and the *kanguras* on its top appear to be additions of the mediæval period.

(6) *Vithalpura*.

83. There is an old temple of Mahādeva in the small hamlet of Vithal-pura to the left of the cart track from Kohala to Bhanpura which collapsed about fifty years ago. The materials were utilised as far as possible in rebuilding the temple. There is a small porch in front of this shrine on two old pillars and the door frame is also old. It has the figures of Ganga and Yamuna on the right and left jambs and is richly carved. There is one niche in the centre of the lintel which contains a seated figure of Gaṇeśa. On the left wall of the temple itself there is a fine tablet bearing a sunken panel with figures of two devotees standing by side with hands clasped in the front in the attitude of adoration. A small figurine is standing to the extreme left in a similar posture. All figures are of males who wear crowns in addition to the ordinary jewellery of this period. The sides of the panel are fashioned like pilasters and are inscribed. The left pillar bears two inscriptions: (1) *Giriṇā praṇamati janma-janm-āśesaḥ*; (2) *Chūḍāparasa praṇamati-Sila-pūto* and the right pillar has only one: *Śrī Hari-hara (?) praṇamti janm-āśesaḥ*. From these records it appears that the name of the male on the left was *Giriṇa* and that of the small figure was *Chūḍāparasa* (*Chūḍāsparsa*). The name of the figure on the left appears to have been Harihara. In addition to an old *lingam* on a huge *arghapatta* the temple contains two other mediæval images viz Vāmana incarnation of Vishṇu and Sūrya.

(7) *Chainpur*.

84. The Chandrawat strong-hold of Bhanpura lies close to the foot of an extensive table-land. At the foot of this plateau is a very small hamlet named Chainpur. Far away from the village and close to the cart track from Bhanpura to Navali, a colossal figure of a Jaina *Tīrthamkara* is lying on the ground. The figure is unfinished as the chisel strokes are still legible and were never smoothed out properly. The local people call it the Satmasia or "the seven-months-old baby." It is a Digambara image but it is impossible to identify it as no *lāñchhana* is visible or seem to have been carved on any part of the pedestal. As it lies now, it is 13'3" length and 3'3" in breadth. Two attendant figurines are visible on each side of the feet.

(8) *Navali*.

85. The table-land or plateau at the foot of which Bhanpura lies is thickly studded with ancient remains and shows ample signs of having been at one time a thickly populated locality of ancient Mālava. At present it is mostly forest land and appears to be one of the favourite shikargahs of His Highness the Maharaja Holkar. The remains on this plateau that came to my notice were the temples at Navali, the temples and images of Takhaji and the sculptures in Hinglajgad fort. Remains of two ancient temples are visible at Navali (called *Naoli*.) One of this is the temple of Nandikeśvara which stands on the bank of the large stepped well at the southern end of the village. The temple was partly rebuilt at some later age when all old materials such as door-frames, etc., were utilised as far as possible. The *maṇḍapa* has disappeared long ago but the sanctum is still standing though the upper part of the Śikhara has collapsed. The door of sanctum is plain but old and inside the sanctum several images have been collected one of these is a fine image of Śiva and Durgā. Śiva is seated on a bull statant with Pārvatī on his lap. The *linga* of Nandikeśvara is octagonal at the bottom and round

at the top. A finely carved door jamb of marble or white limestone is lying behind the back of the temple on the top step of the well. The carving on this jamb is exceptionally rich and consists of a niche at the bottom containing the standing figure of an attendant of Śiva with four hands and female attendant outside in smaller niches, one on each side. The shaft is occupied by a row of small niches, superimposed, having a round pilaster on each side containing figures of a male and a female in varying attitudes. The space on the sides of this superimposed row of niches is filled up with vertical rows of lotus petals, buds and rosettes. In the walls of the stepped well two complete door frames of stone and the lintel of another has been built in. Both of these evidently belong to the original temple of Nandikeśvara, as on the jambs of each an attendant of Śiva (*Śivagana*) with the peculiar mace in hand in which the knob is made of a human skull (*Khaṭvāṅga*). In the gateway on the left the lintel bears three niches containing images of Brahmā, Sūrya and Viṣṇu from the left to the right and in that on the right we find four-armed figures of Śiva in the central niche and a four-armed female figure standing in the side ones. There is a small seated Śvetamvari Jina figure in the wall of this well. A large slab of stone bearing a huge lotus on its top is lying near the entrance to the temple. Most probably it is the cap of one of the trabeate domes of the *maṇḍapa* or the *garbhagṛiha*.

86. The second temple is at the eastern end of the village. Only the core of it is left as all the dressed stones of the exterior have been carried away. The roof of the sanctum is intact. The core of the temple is constructed of large undressed stones without any mortar which are kept in their position, after the removal of the facing, by heaps of debris fallen against the base of the walls. In front of the door a fine image of Viṣṇu has been propped up. The figure has lost all hands and only traces of the mace are visible near the left arm. Three attendants stand on each side of the main figure, on recessed corners.

(9) *Tākhājī or Takshakeśvara.*

87. Three miles north of Navali is the shrine of Takshakeśvara, locally known as Tākhājī Kuṇḍa. There is a huge fissure in the plateau into which the waters of a small river fall in a cascade and accumulate at the bottom in a beautiful deep blue pool which is full of fishes. The shrine of Takshakeśvara stands at one end of this fissure near the pool of water. This fissure in the rock gradually widens into a valley and the water from the little lake or pool flows in a meandering stream down this valley. The waterfall over the pool is fully 200 feet in height and presents a magnificent sight during rainy season. The place was visited by Colonel Tod who was charmed with it.¹

88. The temple of Takshakeśvara is a modern erection but remains of a more ancient temple are visible in it. The modern temple consists of two square cells built near each other. One containing a Śiva *līṅga* and the other image of Takshakeśvara. Takshaka is standing under a seven-headed serpent canopy with an attendant figurine on each side. The coils of the snake's body are visible behind the figure. It has two hands and holds a round object like a mango in its right hand while the left holds a small cup. Images of Takshaka, so far as our knowledge goes, are very rare in India. There are two small images in front of the plain cell containing the image of Takshaka, of which one is that a *gana* or dwarf and the second, that Dhauvantari. The second image represents a short curly-haired male standing with a cobra in his left hand and a well-filled bag in his right.

(10) *Sandhārā.*

89. The prosperous village of Sandhārā is situated at a distance of three miles from the old military road from Neemuch to Jhalrapatan and in order to reach this place from Bhanpura one has to cross a narrow strip of territory belonging to His Highness the Maharaja Scindia of Gwalior. The

village of Nimthur stands on the country track leading from the Neemuch-Jhalrapatan Road to Sandhara. Nimthur was visited by Mr. H. B. W. Garrick one of Sir Alexander Cunningham's assistants who calls it Nimtor and where he found three temples.

90. Sandhara is a large straggling village a portion which is new. Fragments of ancient sculptures are very numerous at this place and the place must have been one of great importance before the Muhammadan conquest. The remains at Sandhara fall into three well-defined and distinct groups, *viz.* (a) Temples not rebuilt at some later date; (b) ancient temples rebuilt latterly; and (c) Muhammadan monuments. The monuments pertaining the first sub-division are very few in number. The temple of Vishṇu called Chaturbhujānātha and a Jain temple called Tamboli-ka-mandir, fall in this category.

91. The temple of Chaturbhujānātha stands at one extremity of the village in front of the castle of the Thakur of Dhavli, a vassal of His Highness the Maharaja Holkar. The temple is surrounded by a stone wall in which a number of ancient sculptures have been built. An old door-frame of stone provides the only entrance to this enclosure. The frame is old and must have belonged to a temple of Vishṇu as we find Vishṇu seated on Garuḍa in the centre of the door lintel. The jambs are elaborately ornamented but belong to two different door-frames.

92. The interior of the *mandapa* and the *Garbhagriha* are intact but a large portion of the original structure seems to have perished. The temple, as it stands at present, consists of a *mandapa* and a *garbhagriha*. The only door of the *mandapa* is richly ornamented. The pattern of ornamentation is peculiar to this part of Malwa as it has not been met with outside this locality. The jambs are carved to represent a short but elegant and slender pilaster emerging from the top of a niche, with vertical bands of arabesque pattern foliage or rosettes in the back ground. The lintel consists of a projecting cornice from one jamb to another bearing ornamental devices along its edge with a narrow band below it which has niches in sunken panels at the extremities as well as in the centre. Similar door-frames have been found at Kukdeśvar in the Indore State and at Vaikheda in the Jaora State.

93. The *mandapa* rests on twelve pillars which bear six domes on them. The domes in the centre, i.e. those which stand in a line with the door of the *mandapa* as well as the *Garbhagriha* are trabeate in form and are minutely carved to represent rows of pendentives. There are windows of pierced stone or *Jali* work in front and on the sides and the floor is paved with stone. The door leading from the *mandapa* to the shrine is also carved but the ornamentation is not so gorgeous as on the door of the *mandapa*. The lintel of this door bears three niches; the side ones containing images of Brahmā and Vishṇu and the central one that of Śiva as *Lākuliśa*. The interior of the sanctum is plain and contains an ancient altar on which an image of Vishṇu has been placed. The face of the image however has been newly carved thus mutilating whatever remained of the original head. The presence of an image of *Lākuliśa* in the centre of the lintel of the door-frame probably indicates that originally this temple was dedicated to Śiva. The dome over this chamber is also trabeate. No trace whatsoever remains of the *sikhara* of this temple but the enclosure is strewn over with old carved stones and the outer facing of the walls of the *garbhagriha* as well as the *mandapa* contains several well-carved lintels and door jambs. The compound wall, too, is mostly built of dressed and carved stones many of which seem to have belonged to the spire. The other ancient temple of Sandhara is called Tamboli-ka-mandir or the temple of the betel-leaf-seller. It is a Jain temple of which nothing is visible from the outside. The facing and the *sikhara* have collapsed and been carted away long ago. But the interior, with its exquisitely carved pillars, is intact. The temple is almost surrounded on all sides by the houses of the village which act as supports to the sides and have mainly been instrumental in preserving this temple from further decay. The temple consists of a large *mandapa* and a small cell behind it which is the *garbhagriha*. The roof of the *mandapa* is supported by four beautiful stone pillars which bear

capitals, cruciform in shape with, figures dwarf (*ganas*) sprawling on each arm. Some of the lintels bear arabesque patterns on them. The interior of the shrine is neat and plain. The stone door-frame of the entrance to the sanctum is plain but the lintel has a small niche in centre containing a seated Jina figurine. The roof of the empty sanctum is trabeate. In the roof of the sanctum there are three small carved panels, the centre one being the largest. The large panel bears the figure of a male in relief seated with a female on each thigh. Of the temples which have been partly rebuilt at a later date the Jain temples at Sandhara are the most important. These are dedicated to Ādinātha or Rishabha-deva, the first Tirthankarā. Both temples belong to the Digambara community and regular worship is carried on daily in either

94. The larger temple of Ādinātha is the oldest of these two and the level of the pavement around it is ten to fifteen feet below the surrounding ground level. The temple is situated in a courtyard surrounded by a row of arched openings on three sides and a plain wall on the fourth. The temple itself consists of a porch on four pillars in front on the eastern face. Behind this porch there is a veranda on eight pillars constructed from materials of older temples as the lintels are not of the same pattern or uniform in size and the veranda itself does not correspond to the width of the *maṇḍapa* behind it. Thus on the south it projects beyond the south wall of the *maṇḍapa* and on the north falls short of the north wall of the same. The roof of the porch and that portion of the veranda which is immediately in front of entrance to the *maṇḍapa*, is trabeate and carved to represent rows of pendentives.

95. A lintel of this veranda bears bas-reliefs on three sides representing scenes from the Rāmāyaṇa and must have originally belonged to a Vaiṣṇava temple. On the front or eastern face of the lintel the bas-relief represents Nārāyaṇa lying on the snake Ananta in the centre with figures of men or gods on either side. The figures on the right have become indistinct of which only one probably Lakṣmī is seated facing Nārāyaṇa. On the left also a figure is kneeling with hands clasped in adoration facing Nārāyaṇa. To the left of this figure four human figures are seated in a row and the last figure is a man on horse back. The implements held by these four figures indicate that they represent the various incarnations of Viṣṇu, viz. (1) bow and arrow (Rāma); (2) mace in left hand (Paraśurāma); (3) mace or plough in left hand (Balarāma); (4) Garland? Buddha; and (5) the man on horse back is of course Kalkin.

96. The bas-relief on the bottom of this lintel represents several incidents of the Rāmāyaṇa but unfortunately all incidents cannot be identified. Beginning from the left the bas-relief begins with Rāvaṇa's fight with Jaṭāyu, the monster bird who was Daśaratha's friend. Rāvaṇa is kneeling on a chariot with Sītā seated by his side while the bird Jaṭāyu is attacking Rāvaṇa with opened beaks. To the right of the chariot is a man shooting at a deer. This of course is Rāma shooting the Demon Mārīcha who assumed the form of a golden deer to lure Rāma away from his hut in the forest. To the right of this scene a man of tall stature is carrying a human figure in his right arm and holding a mace or a tree in his left hand. This may represent the forcible abduction of Sītā from the hut in the forest. In front of this figure is a monkey with a tree in both hands. In the centre of the panel is a chariot drawn by three horses on which a four-faced human being is kneeling and fighting a number of monkeys to the right. The four-faced figure may represent the ten-faced Rāvaṇa fighting with Rāma's army of monkeys. To the right of the monkeys a man is throwing some missile at Rāvaṇa which may represent Rāma or Lakṣhmaṇa. To the right of this scene two men on the left are attacking another with daggers, the third man holds a bow and is apparently either of the divine brothers. On the extreme left of the bas-relief a female figure is seated under a tree with a male holding a bow and arrow standing on her left. This may represent Sītā seated in the Aśoka grove guarded by a she demon. The space is occupied by the bas-relief on the bottom of the lintel is much smaller than that on the sides.

97. The bas-relief on the back begins with Sītā seated in the Aśoka grove with Hanumat kneeling in front of her. To the right Rāvaṇa is rush-

ing at Sītā while drawing a sword from the scabbard, but his wife intervenes and intercepts him with uplifted hands. To the right of this scene two men are fighting each other with a boy between them. To the right of this a demon is fighting with a monkey who is using a tree as a weapon. The central position of the bas-relief is occupied by two chariots facing each other. Rāvaṇa, with four heads is kneeling on the chariot on the left while a bearded figure is seated on that on the right. A man with a sword and shield is following Rāvaṇa's chariot while two men with bows and arrows are standing behind the other. To the right of this scene Jāmbuvat is fighting with a Rākshasa and on its left Rāma riding on the shoulder of a monkey is fighting with Rāvanī or Indrajit (?). To the right of this scene Rāma on the right is fighting with a huge giant (Kumbhakarna). The space to the right of this scene, i.e. the extreme right corner of the bas-relief is occupied by a group of monkeys who are evidently shielding themselves from the terrible onslaught of this Titan behind Rāma.

98. A fine old door in the west wall of this veranda leads to the *maṇḍapa*. The frame of this door is an old one with Gaṅgā and Yamunā on the jambs. There are three niches on the lintels containing a seated Jina in the central one and standing Jina figurines in the side ones. The *maṇḍapa* stands on sixteen pillars with four pillars in each row. The pillars in centre, four in number are finely carved. They support a trabeate roof overhead. The sanctum is divided into three cells and an old altar or throne runs along the back wall of each. The door frame of the central cell is old and bears figures of Gaṅgā and Yamunā on jambs with a male standing on the offside of each. The space over these figures is divided into four panels containing human figurines. There are five niches on the lintel; a long narrow one at each end containing a standing Jina figurine, a large one in the centre bearing a seated Jina with two small ones on each side containing similar figures. Numerous broken images both Hindu and Jain and fragments of sculpture have been built into the walls of this temple.

99. The other Jain temple at Sandhara is also dedicated to Ādinātha or Rishabhadeva, the first Tīrthānkara and belongs to the Digambara sect. Its dimensions are very modest in comparison with the other one. The compound is very narrow and there are modern rooms and verandas on two sides of the compound wall east and north. There is a veranda on the east face irregular in shape supported partly on old pillars and partly by walls. A door in the back or west wall of this veranda provides access to the *maṇḍapa* which has a door on the east, north and south sides. The north and south wall open on the compound which is separated from the portion to the east of the veranda by a partition. The second or western portion of the compound has now been converted into an orchard and into which the side doors of the *maṇḍapa* open. The shrine consists of a long narrow room divided into three parts with separate doorways in each case. The temple seems to have been rebuilt entirely from materials obtained from older temples. Most of the door frames of stone are old and bear excellent carving of the mediaeval period. There are a number of Hindu images stuck in the walls of this temple.

100. The images enthroned at present are for the most part modern and fitted with eyes made of precious stones. The only specimen important from the point of iconography is a small obelisk-shaped miniature shrine which is called *Meru*. It is in fact a square miniature temple with a conical roof. There are two pilasters on each face supporting a *torana*, just below the edge of the cornice. The space between the pillars on each face is divided into a number of small oblong panels each containing a seated or standing Jina figurine.

101. Muhammadan buildings at Sandhara worthy of note are very few. There is a very fine Idgah evidently of the period of the Independent Khilji Sultans of Malwa, outside the village. On another side there is a small Masjid covered with excellent carving. This Masjid was converted into a storehouse and the store of wood or fodder which was stored in it, caught fire accidentally with the result that most of the carving has turned into friable shale and is fast flaking away.

(11) *Bhanpura.*

102. Bhanpura itself does not contain ancient temples. It was the stronghold of the Chandrāvat Rajputs before the Maratha occupation and their palace has been converted into the Tahsil Office. But the villages surrounding it contained many ancient temples, the images and fragments of which lie scattered all round. In the village itself not far from the Chandrāvat palace there is a fine mediæval image of Kuvera. The figure is heavily coated with vermilion, but in spite of it the squat heavy figure with a vase in his left hand and a money bag in the right is easily recognisable.

103. There is a place called Kāla-dev-ka-kund near Bhanpura which evidently marks the site of a temple built of blackish Deccan trap. A number of images and sculptures have been collected under a tree where a fine headless image of Durgā as Mahishamarddini is to be seen.

(12) *Kethuli.*

104. Kethuli or Ketholi lies at the foot of the plateau on which Navali and Takshakēśwar are situated. The village lies very close to the Fort of Hinglajgadh and contains two ancient temples: (1) The temple of Śeṣhaśāyin; and (2) the Jain temple. The temple of Śeṣhaśāyin is built on a raised platform a portion of which is modern. It consists of a small *mandapa* and a *garbhagriha*. In one corner of the platform a small idgah has been built, which is a relic of the days of Muhammadan occupations of Malwa. The temple itself was not destroyed but the Muhammadan shrine was built on the very platform on which the idol temple stood. Such cases of forbearance on the part of Muhammadan rulers is very rare in India. The villagers say that the idgah was built during the reign of the Khilji Sultans when the temple was profaned. On the resumption of worship the *mandapa* has been slightly altered. A perforated screen of bricks has been built on the top of the benches on two sides of it and an iron-barred gate fixed in the entrance of the *mandapa*. Its roof has been repaired and embellished with a row of *kanguras*. Originally the *mandapa* had a projection on three sides of which the one in front was open and gave access to the interior. The projections on the sides were closed and a stone bench with sloping backrests ran along both sides of the *mandapa*. The dado outside the *mandapa* consists of a series of small rectangular panels alternately sunk, bearing one or two human figurines, alternately with a mass of arabesque work. The whole of this dado is exquisitely carved and is well polished. Squatting *gaṇa*-figurines are to be found below such panels of this dado which bear human figures. In several cases an undulating vine-stem with foliage in the carved interspaces takes the place of the arabesque work.

105. The *mandapa* rests on sixteen pillars which form a hollow square and support an octagonal door-frame. Some of the square capitals bear figures of squatting *Gaṇas*. The *sikhara* of the temple is intact, a fact of very rare occurrence in Hindustan or Malwa and the ornamentation consists of a row of miniature spires one above the other on each face. The *āmalaka* is old but the crest-jewell (*Chūdāmaṇi*) appears to be modern. There are three niches on three sides of the *garbhagriha*. The niche at the back contains a mutilated image, that on the right a fine figure of Gaṅgā standing on a Makara with four hands. Gaṇeśa is to be seen standing on the right of the pedestal and Kārttikeya on the top of the back slab. The third niche is empty.

106. The Jain temple at Kethuli has suffered more than the temple of Śeṣhaśāyin. The structure is now surrounded by a compound wall with one entrance which is fitted with an ancient stone door-frame from a Śaiva temple. The Pratiḥārīs on the jambs are figures of Devis with two female attendants. The figure on the right has four hands and holds a dagger (*Kṛipāṇa*), a human head (*Naramuṇḍa*) in left hands, a skull-mace (*Khaṭvāṅga*), and a skull-cup (*Kapāla*) in her right hands. The figure on the right is also a female but she has lost her hands. Three superimposed niches over these figures contain amorous figures. The lintel is a magnificent piece of

carving and bears three figures in high relief. The figure in the centre is that of Śiva piercing the demon Tripura with his trident, while those on the sides are dancing female figures and represent different forms of Pārvati. The sill of this door-frame bears a projecting hemisphere in the centre with a *Kirttimukha* in the centre and an elephant and a lion on each side of it.

107. The temple itself consists of a porch on two pillars in front which support a stone *torana*, a veranda on pillars behind it, a closed *mandapa*, a small *antarāla* and finally the sanctum or *garbhagriha*. The veranda is supported by three rows of four pillars and its sides have been converted into benches. The exterior of the portion below these benches consists of a dado, similar in pattern to that of the temple of Śeṣhaśāyin but the carving in this case is not so fine. Two of the pillars in the front row of the veranda have a band of dancing figurines in relief in the middle.

108. There is only one entrance to the *mandapa* which is fitted with a fine old door-frame. The jambs have a niche at the bottom containing a male figure standing with a javelin or trident, while outside the shrine on the sides nearest to the opening of the door is the figure of Yamunā on the left and Gaṅgā on the right. The rest of the jambs are plain. The lintel is also plain but bears a small niche in the centre containing a small Jina figurine. The roof of the *mandapa* is supported by sixteen pillars in four rows, of which the central group of four pillars are of the same pattern. The *mandapa* of this temple is a well-filled museum of Jain Iconography. In the interior of the *mandapa* two exquisitely carved female figurines have been let into the walls. Each of these figurines hold a lotus with a long stalk while on the top of the lotus is a little stone lamp (*pradīpa*). The images in the *mandapa* are mostly Jinas of metal and white, black or yellow marble. There are one or two Chaturmukhas and Sāsanadevis which cannot be identified.

109. The *garbhagriha* is a spacious cell about one-fourth of the size of the *mandapa* and has a fine door-frame of stone with figures of Gaṅgā and Yamunā on the jambs. Each of these goddesses have a male attendant standing on one side. The lintel bears three niches, the central one containing a seated figure of Mahāvīra. The niches on the sides contain figures of standing Digambara Jinas. The sanctum is also full of Jina images of all shapes and sizes all of which belong to the Digambara sect. The presiding deity of the temple is a huge elaborate image of Pārśvanātha.

110. Outside the temple in one corner of the compound there is a peculiar image which calls for detailed notice on account of its rarity. The figure is that of a goddess seated on an ass and has ten hands. She has the crescent symbol on her head and just below this is a plain circlet bearing, a skull in relief. Three hands of left side are broken, the rest hold (1) arrow (*Śara*); and (2) a rosary (*akshasūtra*). The left hands hold (1) a shield (*chamma*); (2) a winnowing basin (*Kulya*); (3) bow (*dhanu*); (4) human head (*Naramuṇḍa*) while the fifth is broken. A four-headed figure is standing in front of the ass. A female attendant is standing on the left and a male on the right. Two female figures with four hands are seated on the back-slab, one on each side of the head. The ass is the *vāhana* of *Shashthī*, the goddess of fecundity, but figures with ten hands are very rare.

(13) Hinglajgad.

111. The fort of Hinglajgad stands on the edge of the plateau on which Navali and Takhaji or Takshakeśvara are situated. The fort lies at a distance of fourteen miles from Bhanpura and 6 miles from Kethuli. Hinglajgad is famous for the shrine of Hinglaj Mata who is revered by all Rajputs and one of whose principal shrines is situated on this hill top. The modern temple in which goddess is now placed is a structure in the Muhammadan style with a round dome on top and four smaller ones at the corners. Besides the shrine of the Mata, there are two other shrines inside the fort, one of which is that of Rāma which is similar in style but has a small porch or veranda in front on two old pillars of stone. The other shrine contains a modern *linga* with four faces (*Chaturmukha*

Mahādeva) and is noted for its collection of old images of sculptures. Outside the temple there is a fragment probably of a door-jamb which bears on it the figures of a *Śivagaṇa* with four hands and a female standing to his left. Another fragment of a door-jamb inside the shrine is divided into three sunken panels by means of round pilasters of which the central is the largest. This panel contains a very fine image of Viṣṇu seated on Garuḍa. Garuḍa is portrayed as a short, bearded male kneeling on the ground, supporting the left feet of Viṣṇu with his left hand and the right knee of the deity with his right. The smaller panels on the sides contain figures of standing female attendants. Inside the shrine itself there are two old images. One is that of Devī or Durgā and is placed on the back wall of the sanctum. The second image is that of Śiva-Durgā. Śiva is seated on a bull statant with Durgā on his right but not on his knee. The right leg of Śiva is placed on the left leg of Durgā. Śiva has one head and four hands. In front of the bull Nandin is a seated figure of Gaṇeśa while another figurine probably that of a male is seated near the hind legs of the bull. The shape of the temple of Mahādeva is exactly similar to that of Hinglaj Mata or Rāma and has a small porch or veranda in front on four old pillars.

(14) *Modi*.

112. The small village of Modi or Maudi stands at a distance of seven miles to the west of Bhanpura and thirteen miles to the east of Rampura on the Nimach-Jhalrapatan military road. It was visited by my predecessor in 1913 whose remarks will be found on pp. 55-56 of the Annual Progress Report for the year ending with 31st March, 1913. The ruins at Modi consist of the ruins of a number of temples, only one of which is standing at the present day. This temple stands on the brink of a large stepped tank. The tank is in the shape of a Greek cross and was quite dry in March. The steps on its four sides are partly hidden by heaps of sculptured stones which probably belonged to the shrines built on the banks. Of the temple itself, which was dedicated to Śiva only the *garbhagriha* is intact. The facing of the shrine has disappeared but the core is standing up to a height of about twenty-five feet from the bed of the *garbhagriha*. The lintel of the door leading to the interior of the sanctum bears the figure of Śiva as Lākuliṣa and some of the large stones of the basement bear inscriptions in characters of the 12th century A.D., e.g. (1) *Kesava*; and (2) *Kedāraputra Madana*. Large trees have grown on the walls and the *sikhara* on the *garbhagriha* and unless repairs are undertaken immediately the structure will collapse in the near future. Nothing remains of the *maṇḍapa* or the subsidiary sancta referred to in my predecessor's description (para. 8).

113. Close to this shrine there are the remains of three other temples. The one nearest to the temple of Śiva must have been one of the finest mediæval shrines of Malwa. The portion that remains is a part of the *maṇḍapa* and consists of four magnificently carved pillars, supporting square brackets on which are placed lintels. A short pillar stands on the top of each of the pillars which in its turn supports a square bracket-capital.

114. Close to the ruins of this *maṇḍapa* there are two large rectangular platforms, which are evidently plinths of temples. Modi or Maudi appears to have been a village or town of importance during the days of Paramāra rule. An inscription of Paramāra Jayasimha dated V.S. 1314=1257 A.D. was found here according to my predecessor's statement and has been removed to the Town Hall at Indore. Close to this group of temples there is a modern temple of Devī which is surrounded by an earthen wall. Hundreds of images and fragments of sculptures have been stuck in these walls. Standing against it is a large and very fine image of Bhairava referred to in para. 10 of my predecessor's report for the year 1912-13 (p. 56). Besides the images of Mahiṣamarddinī and Bhairava noted by my predecessor I found images of Varāha, Viṣṇu on Garuḍa, Śivadurgā, etc., at the same place. Two panels bearing images of Śiva as Tripurāri and Śiva standing, with four hands, which evidently formed lower parts of door-jambs at sometime, have been built into the sides of the entrance. Some more sculptures were found in a modern temple of Rāma in the village e.g. Viṣṇu,

Brahmāṇi, Ganeśa, Kāmadhenu and Śeṣhaśāyin. Among the numerous sculptures in the village, of Modi two deserve separate notice. These are the figures of Kalpa-vṛiksha and Kāmadhenu. The figure of Kalpa-vṛiksha was found on the earthen walls surrounding the modern shrine of Devī. It consists of a tree rising out of a round masonry enclosure and the bust of a human figure is to be seen among its branches. Two human figures, too much mutilated to be recognised, are seated, one on each side, of the trunk while the nine planets (*Navagraha*) are to be found on the pedestal. The image of Kāmadhenu consists of a cow adorned with a necklace, suckling her calf, while in front of her is a raised receptacle containing round balls (? *Modakas*).

(15) *Kukdesvar.*

115. Ten miles to the west of Rampura on the military road from Jhalrapatan to Neemuch stands the village of Kukdesvar. The principal shrine according to the villagers and the gazetteer of the Indore State is the temple of Sahasra-mukheśvara which stands on the bank of an old tank at the northern extremity of the village. The old temple of the god, which fell down sometime ago was rebuilt by the Maharaja Tukoji Rao II, and therefore there is nothing old about this temple. The *linga* in the sanctum is very old and is a real *Sahasra linga*. It consists of a huge *linga* about three feet in height and twelve to sixteen inches in diameter. The body of the *linga* is covered with rows of miniature *lingas* of uniform shape and size measuring about an inch and a half in height.

116. In the centre of the village itself there are two old temples, one of Viṣṇu and the other of Pārśvanatha. The temple of Viṣṇu is partly new as portions of it has been renewed recently. In plan this temple resembles some of the Chālukyan temples of Khandesh and the Deccan. There is a *maṇḍapa* in the centre, only one side of which is open. Three shrines stand on three of its remaining sides. Out of these three shrines two have been entirely rebuilt but the third one is old. With the exception of the roof the porch in front and the *maṇḍapa* are of the same date as the old *garbhagriha* on the west, i.e. 12th or 13th century A.D. This shrine contains an old but partly mutilated mediæval image of Viṣṇu with four hands. The shrine on the south, i.e. in front of the porch or entrance contains modern images of Rādhā and Kṛṣṇa while that on the left or east contains an old *linga*.

117. The porch shows signs of having had a carved dado on its sides but there are no signs of benches or backrests. Two short pillars in front support the roof of this porch which is trabeate but newly built. A new stone arch supports the lintel over the entrance to the *maṇḍapa*. The *maṇḍapa* stands on four rows of four pillars all of which are old, but of their capitals only three are old and have figures of squatting *ganās* carved on each bracket. The sides of the *maṇḍapa* were originally covered up with small pieces of pierced screen work in yellow sandstone some of which are still in their proper places.

118. The temple of Pārśvanatha stands at a short distance from the temple of Lakshminātha. It is surrounded by a modern compound wall with *kanguras* on its top, and consists of an open porch in front, a closed *maṇḍapa* and a *garbhagriha* behind all. The entire structure stands on a stone platform which appears to be old. The porch is open on all sides and is supported by ten pillars. The structure appears to be old but it is very difficult to ascertain its age definitely as the carved surface of pillars, capitals, lintels and even the slabs of the trabeate roof have been painted in oil colours. The paint sometimes is so deep that the carving has become indistinct. There is one door at the back of the porch which leads to the interior. The door-frame is of stone and is elaborately carved. On the bottom of the jambs there is a niche in the centre with two smaller niches on the sides. The central niche is occupied by a male but the occupants of the niches on the sides are probably females. Over these niches at the bottom of each jamb, there are three groups of these niches superimposed upon one another. The central niches contain amorous

couples and the side ones, standing female figurines. The lintel also bears three niches in the central one of which, a seated Jina figurine can be discerned with difficulty.

119. The *mandapa* is supported on twelve large stone pillars arranged in the form of a hollow square. The shafts of these pillars are square at the base octagonal in the middle and round near the top. The *mandapa* has two openings, one in front leading to the porch and one at the back leading to the *garbhagriha*. The door of the *garbhagriha* is one of the best pieces of mediæval sculpture in India. The jambs have a projecting bracket at the bottom which supports a niche and a round pilaster on its top along the centre. The niche contains a male figure. On the sides of the niche nearest to the entrance are the figure Yamunā on the left and Gaṅgā on the right while a male figure stands on the other side of each niche. On each side of the shaft of the pilaster there is a vertical band of arabesque foliage and a niche containing a standing female figurine. There are three rows of two niches containing such figurines on each jamb. The shaft of the pilaster bears a small square boss in the middle containing a sunken panel with two seated figures in relief in each. These pilasters support bracket-capitals cruciform in shape with figures of recumbent dwarfs (*ganas*) on each arm. The brackets support the projecting cornice of the lintel. Below this cornice, the lintel bears three horizontal bands of carving, e.g. a band of arabesque work, a row of flying *gandharvas* and over it a row of diamond-shaped ornaments. A niche placed in the centre of these three horizontal bands contains a figure of Ganeśa. Over the cornice there is another stone containing three niches, one in the centre and one on each side. These niches contain standing figures of Śiva on the left, Vishnu in centre and Brahmā on the right. The space between these three lintels is divided into two sunken panels and contains figures of the nine planets (*Navagraha*), Ketu being placed below the head of Rāhu on the left.

120. The *mandapa* contains a large bas-relief measuring 3'3" by 2'7" bearing four horizontal rows of carving. This bas-relief has been built into the south wall of the *mandapa* but has not been painted or whitewashed. The lower part of another row is visible on the top of the first row. The remaining three rows have been divided into six compartments by a narrow raised vertical band. The bas-reliefs have been identified in the majority of cases. They represent scenes from the life of Kṛishṇa who is regarded as being the same as Vishṇu of the Hindu Trinity and not an incarnation. The uppermost row begins with a figure squatting on the ground. To his right a female is standing to the right and by her right side another female stands with a child in her arms whose legs rest on a low seat or stool. To the right of this group is Vishṇu seated on the shoulders of his *vāhana*, Garuḍa, flying to the right. On his right a male is kneeling facing the deity. To the right of this kneeling figure two men are fighting with swords or short staves. To the right of this group is a soldier going to the right with a spear in his hands. A human figure is flying to the right in front of him. To the right of this figure are two men of larger size, one of whom seems to possess three legs instead of two, wrestling with each other. To the right of the wrestlers a man is seated on the ground in front of a deity also seated whose divine rank is indicated by a halo behind his head. Traces of another row of bas-reliefs is visible over the topmost row from the figure of Vishnu to the right end. The only scene which this bas-relief may depict is the fight of Bhīma with Jarāsandha, the king of Magadha, where Kṛishṇa was present. The male with the halo may be Kṛishṇa.

121. The first panel in the second row portrays the raising of Govardhana to shield the people of Gokula from excessive rain. At the left end of the panel is a human figure holding a mass of rock over his head. This probably represents Kṛishṇa holding Govardhana over his head. The bas-relief to the right of this figure represents the people of Gokula in the shelter of mount Govardhana. To the left a man is seated on a seat or throne facing the right while another kneels in his front with some offering. To the right of this group a female is seated on the ground lamenting, which

fact is indicated by her striking her forehead with one of her hands. Another female is standing in front of, her facing the left, who appears to be speaking to the first woman. To the right of this group Balarāma is standing with the plough in his left hand and to his right Kṛishṇa himself holding Govardhana aloft with a finger of his right (i.e. proper left) hand.

122. To the left of Kṛishṇa are the cattle of the shepherds of Gokula represented by half a dozen kine lying on the ground. The second panel in the second row is rather difficult to identify but most probably it represents Kṛishṇa's taming of the Nāga Kālīya. A river is represented by a narrow groove with fishes and tortoise in it. The presence of the tortoise indicates that the river is Yamunā. A man is standing with a club on the bank of the river. On the opposite bank is another figure lying on the ground with hands clasped in adoration. Most probably there is a hood on the head of this figure but it is indistinct. To the right of this prostrate figure is a man doing obeisance with eight limbs (*Sāṣṭāṅga prañāma*). To the right of this group is a man fighting with a Nāga. This is probably the actual fight of Kṛishṇa with Kālīya. To the right of this group we find a Nāga going to the right followed by a female. This is the exit of Kālīya, after his pardon, with his wife, at whose intercession he escaped death.

123. The third row contains two panels each of which is connected with the birth of the god. That on the right contains a female lying at full length suckling a babe lying on her breast. While above her appear the busts of seven other females. This scene appears to represent the birth of Kṛishṇa during the confinement of his parents by Kainsa, his maternal uncle. The panel on the left contains a female on a bed with a small infant lying on her side. A man is seated with a child on his knees at the foot of the bed while eight female figures, holding vases or other receptacles, stand in a row behind the bed. This scene represents the exchange of Kṛishṇa with the infant daughter of Nanda. Vasudeva, afraid for the life of his child, went to Gokula and exchanged his infant son with the daughter of the chief Nanda and his wife Yaśodā or Yaśomatī. In this panel the female on the bed is Yaśodā with her daughter and the man on the stool at the foot of the bed is Vāsudeva with the infant Kṛishṇa.

124. The panels in the last row are devoted to the representation of the miracles of the early life of Kṛishṇa. The panel on the left contains four different incidents from the early life of Kṛishṇa which the Bhāgavata Purāṇa calls the *Vraja-līlā*. In the beginning we have the death of the Demon Arishṭa who tried to kill Kṛishṇa by assuming the form of a bull. Beginning at the left end of this panel, we find a man standing with hands uplifted over his head and to his right the figure of a bull flying through the air and to its left we find a tree and a child running towards it. This represents the uprooting of the two large trees called *Yama-lārjjuna*. The infant Kṛishṇa was tied to a mortar for some offence by his mother. He dragged this heavy mortar after him and in passing through these two trees uprooted them. Two of the people of Kuvera, the god of riches, had been cursed by the sage Nārada for drunkenness and had assumed the forms of trees. On being uprooted by Kṛishṇa these two assumed their normal forms and are seen flying through the air to the right of the tree. Below this flying pair we find a cart which represents another incident in the early life of Kṛishṇa. The infant Kṛishṇa had been placed under a cart by his mother and had struck the cart with his tiny feet thus causing the cart to fly to a great distance. To the right of the cart is the incident of the death of the she-Demon Putanā. Here we see the child Kṛishṇa sucking the poisoned manmies of the she-Demon who has thrown up her hands in supreme agony. To the right of Putanā, two women are standing with vases on their heads and are evidently coming to complain to Yaśodā about the depredations of the infant marauder. To the right of these women we see Yaśodā standing with her back to the left, churning butter and the infant Kṛishṇa stealing butter out of the churn. The incidents portrayed in the panel to the right belong to the second chapter of Kṛishṇa's life which is called *Mathurā Līlā* in the Bhāgavata Purāṇa. Beginning from the left we find a child throwing an elephant into the air. An elephant named

Kuvalayāpīḍa was sent by Kaiṣa to destroy Kṛṣṇa at the time of his entrance into the arena for wrestlers in Mathurā. To the right of this we find a human figure kneeling on the ground and to the right of this figure we find Kṛṣṇa, wrestling with the demoniacal wrestlers sent by Kaiṣa to destroy him. In the first part we find Kṛṣṇa and another, most probably Chāṇūra, wrestling while to the left of it we find Kṛṣṇa holding the other wrestler down on the ground. In the right half of this panel five women are standing in a row who appear to be the female spectators in the arena and who denounced Kaiṣa for his unfair attempts to kill Kṛṣṇa and Balarāma.

125. The interior of the sanctum is perfectly plain and contains several modern Jina figurines besides that of Parśvanātha in black marble. The *sikhara* is sugar-loaf shaped and resembles the *sikharas* of the mediaeval temple at Bhuvaneśvara in Orissa. A number of miniature *sikharas* gradually decreasing in height as they recede from the top have been built on each of the four faces of the main tower.

(16) *Dhundheri.*

126. The little village of Dhundheri stands on the old military road from Neemuch to Jhalrapatan and contains two old temples, one of which is dedicated to Chaturbhuja or Viṣṇu. It has been extensively rebuilt during the last century and surrounded by a battlemented wall. Only a portion of the plinth and the back wall of the sanctum are old. The *sikhara* and the *maṇḍapa* are new. Four old pillars with bracket capitals having figures of squatting *gaṇas* are to be found in the *maṇḍapa*. The second temple is dedicated to the worship of Śiva. It lies at the foot of the mound on which the temple of Chaturbhuja has been built. It appears to have a very few devotees at present as it is lying in a neglected and dilapidated condition. The *sikhara* with the *garbhagriha* have collapsed long ago. Some one had, at some later age, tried to rebuild or rather to enclose the sanctum with a mud wall, but this mud wall has been of the most part washed away by the rain-water of decades, so that only the *maṇḍapa* is standing. It is supported by four pillars in the centre on which rest bracket capitals with figures of squatting *gaṇas*. The door leading to the *antarāla* is carved and bears the image of Gaṅgā on the left jamb and that of Yamunā on the right. Gaṅgā stands with another male holding a conch (*Bhagīratha*) under a canopy made by an inverted lotus leaf. Over the figures of Gaṅgā and Yamunā are four superimposed niches on each jamb containing figures of amorous couples. The lintel bears three niches, the one on the left contains the image of Brahmā, the central one that of Viṣṇu and that on the right the image of Śiva, all standing. Four smaller niches between each pair of these larger niches contain representation of the nine planets. Fragments of two other well-carved door-lintels have been used in building the side wall of the *maṇḍapa*.

(17) *Kanjarda.*

127. Kanjarda can be reached from Manasa after crossing a high tableland and lies at the very foot of the hills which separate Mewar from Malwa. A modern temple in this village contains an old image of Viṣṇu called Chaturbhuja. The god holds a mace (*gadā*) in his upper and a lotus (*padma*) in his lower left hand, while he holds a discus (*chakra*) in his upper and conch (*śankha*) in his lower right hands. The fish incarnation is to be found on the left, and the tortoise incarnation on the right side of the head of the deity. The Dwarf, Paraśurāma, Balarāma and the Boar incarnations are arranged in a row to the left of the figure while Kalkin, Buddha, Rāma and the Man-Lion incarnations are arranged in a vertical row on the right. Two attendants of Viṣṇu (*Viṣṇu-gaṇas*) are standing with a conch and a discus on each side of the feet of the deity. Three niches containing images of Brahmā, Viṣṇu and Śiva are to be found on the top of the back slab. Besides this image of Viṣṇu there is a fine old carved doorway of stone in another modern temple in this village which seems to have belonged originally to a temple of Śiva, as we find two attendants of Śiva (*Śiva-gaṇas*) standing besides the usual figures of Gaṅgā and Yamunā at the bottom of the door-jamb. Gaṅgā stands with a vase

in her hand and an attendant near her, under an inverted lotus leaf, at the bottom of the left jamb. On her side is a niche containing an attendant of Śiva with four hands holding a trident and a snake. Over these two figures there are four pairs of superimposed niches containing:—

1. (a) Chāmundā dancing on a prostrate figure, with eight hands, out of which two hold a snake over her head. The hands on the left hold a dagger (*kṛipāṇa*), trident (*triśūla*) and a bow while the right hands hold skull-cup, a snare (*pāśa*), and a skull-mace (*khatvāṅga*).
1. (b) Male figure sitting with hands clasped in adoration.
2. (a) Amorous couple.
2. (b) Male dancing.
3. (a) Sarasvatī.
3. (b) Male dancing.
4. (a) Male, female and child.
4. (b) Bearded human figure striking a gong.

128. On the right jamb Yamunā is standing with a vase in her left hand under an inverted lotus leaf. To her right an attendant of Śiva is standing with a *khatvāṅga* and a skull-cup in his right hands and a snake and a thunder bolt (*Vajra*) in his left hands. Over these two figures there are four pairs of rows of niches in a vertical line:—

1. (a) Male with a sack.
2. (b) Umā, with four hands, standing. She holds the the figure of Ganeśa and a lotus in her right hands and a *śivaliṅga* in her upper left hand while the lower is in the posture of giving protection (*Abhaya*). On the lintel there is a large niche in the centre containing a seated image of Ganeśa with four hands. On each side of this large niche there are two horizontal rows of niches with four smaller niches in the upper line and two in the lower, on each side. The first row contains the figures of the nine planets with Rāhu and Ketu in the last niche. The second row contains a flying *gandharva* in each niche.

(18) Antri.

129. The small village of Antri is noted for an ancient temple of Devi which is venerated by Rajputs throughout Malwa and Mewar. The present temple, however, was constructed during the last century from the materials collected from the ruins of an older shrine. It is built on a high broad platform which can be reached by means of a broad flight of steps. In front there is a small porch on two ancient pillars while the roof of the *maṇḍapa* is supported by four more of the same pattern. Most of the capitals are square and bear figures of squatting *ganās*. The top of the dome of the *maṇḍapa* is ribbed and must have been built during the Muhammadan period when such domes were in vogue in Gujarat and Malwa. The *sikhara* is ornamented with a miniature spire at each corner and two more spires on each facet, one over the other. The *āmalaka* of the big spire and those of the miniature spires are old but the rest of the masonry of the *sikhara* appears to be modern. The image of the goddess inside the temple appears to be fairly old but it is so thickly coated with vermilion that very little of the original carving is visible.

(19) Tharod.

130. The village of Tharod stands at a distance of about 6 miles from the ancient city of Mandsaur. It is noted for the tomb of a Muhammadan saint whose very name seems to have escaped from the memory of the modern inhabitants of the place. It lies at the south-western extremity of the district of Garoth. The tomb of the saint is constructed of sculptures obtained from Hindu temples and lies under a giant banian grove which has spread its branches over a very large area. A Hindu temple of the mediæval period seems to have stood here at one time, the ruins of which were utilised at several places, one of which is the tomb of the Muhammadan saint under the banian grove. Outside the grove a large number of sculptures and stones which once formed part of a trabeate dome of a *maṇḍapa* are lying on a platform on which several sati stones have been erected.

(20) *Jharda.*

131. The Mehidpur District of the Indore State is a narrow strip of territory running east to west and parallel to the Garoth District. This district lies in the centre of the ancient Province of Malwa and is very close to the ancient capital Ujain. The antiquities of this district have never been properly explored at any time. In the Garoth District the more important sites such as Dhamnar, Poladongar, Maudi and Kohala had been visited by my predecessor seven years ago but in the Mehidpur District not a single place appears to have been visited by any member of this Department previous to my visit in January 1920. On account of the very large number of sites which I had to visit in the Garoth District, especially in the Parganas of Rampura, Bhanpura and Manasa I could devote very little time to the exploration of the Mehidpur District during the year under review. Three places were visited, viz. Jharda, Makla and Delchi. Jharda is a very old village and the remains of temples that were discovered at this place show that in the mediæval period it was a place of considerable importance. The village is connected by a fair-weather road with the town of Mehidpur which lies at a distance of 8 miles. Outside the village there are two old temples which have been partly rebuilt at the end of the 18th century, and the work of the restoration is attributed by the people to the celebrated Mahārāṇī Ahalyā Bai to whom so many hundreds and thousands ancient temples in India owe their very existence. One of the two temples outside the village Jharda is dedicated to the worship of Hanumat, or as he is known in the Deccan, Māruti. This temple rests on four finely carved old pillars the carvings of which appear to belong to the 10th century A.D. The image of the Monkey God is merely an uneven boulder of stone besmeared with vermilion. Behind this temple is a very large piece of stone square in shape on which the *ārghapatta* of a large *Śivaliṅga* has been placed. Several fragments of old sculpture are lying scattered in front of the temple of Hanumān.

132. The second temple outside the village of Jharda is dedicated to the worship of Śiva. The *garbhagriha* of this temple had collapsed long ago and has been rebuilt recently. The modern *garbhagriha* however is a small low square cell very much smaller in size than the original, which had a tall *śikhara*. The *mandapa* of the building is ancient. It consists of four rows of finely carved stone pillars with four pillars in each row. Its roof however is partly modern and the central dome with its side ones only are old. These domes are trabeate in form but perfectly plain. The corner stones in the lowermost course bear large *kīrttimukhas* in high relief. All of the pillars of this *mandapa* are not of one pattern and therefore it is possible that the *mandapa* itself may have been partly rebuilt at some later date. The door leading into the sanctum from the *mandapa* is old but plain. The lintel has a figure of Gaṇeśa in the centre and a plain Chaitya-window at each end. The following ancient images have been collected in this *mandapa* :—

1. Śiva and Durgā.
2. Fragments from the back-slab of a large image bearing two niches containing images of Brahmā and Śiva.
3. Śiva as Tripurāri.
4. Kālī with four hands, dancing, holding a drum (*ḍamaru*) and a trident in her left hands, and a snake and a skull-cup in her right hands while a *khatvāṅga* (a mace with a skull at one end) rests in the crook of one of her right elbows.
5. Śiva-Durgā.
6. Nandin. This image resembles the figure of Nandin which was found in the temple of Chaturbhuja-nātha at Kohala in the Bhanpura Pargana. The bull is seated in the usual posture but in front of it there is a large bowl full of fruits or sweets and to the left of it is a mutilated human figure feeding the bull with his hand. Another human being is seated in front of the bull in the posture of meditation holding an object on his palm which resembles the symbol for the thunder bolt (*vajra*) of Buddhist images.

7. In front of the *mandapa* there is a large slab of stone bearing three miniature temples in relief in a row. Each of these shrines contain images of the Hindu trinity, i.e. Brahmā, Viṣṇu and Śiva.

133. Inside the village there is a medium-sized stepped well. The well is cruciform in shape, the longer arms of the cross being occupied by three series of steps. A row of niches ornament the boundary wall which contain images of (1) Sūrya; (2) Mahisha-marddini; (3) Śiva; (4) Kāmadhenu; and (5) Viṣṇu on śeṣha Nāga. There are two images of female Jain deities under a tree inside the village. Both of them are seated on thrones and have eight hands. The first image is more perfect. It holds a tree, a bow, an elephant goad (*aṅkuṣa*) in its right hands and a noose (*pāśa*) and rosary (*akshasūtra*) in its left hand while two of the left hands and one right hand are missing. There is a small inscription on the pedestal which is very much mutilated but the date, Vikrama Samvat 1229, can be read with difficulty. Under the right knee of the goddess a bull is standing while two small attendant figurines stand on each side of the pedestal. Small figures of two devotees have been carved in relief in front of the latter. The second image has lost its head and the head of a Jina had been placed on its neck. Most of its hands are broken but a bow and a rosary are discernable in two of its left hands. The inscription is more complete on this image and here it is incised on the throne itself, just below the left knee of the goddess, instead of on the pedestal. The figure of a goose is to be found below the right knee of the deity and the pedestal is occupied with nine miniature figures of the planets (*Navagraha*). The inscription records the dedication of the image by a merchant named Bhadrā, son of Śātī on Thursday the first day of the the month of Jyēṣṭha (*Jyāishtha*) in the year 1229-1172 A.D.

(21) *Makla*.

134. Ancient remains are more numerous in the village of Makla which is four miles from Jharda. They consist of two stone temples and a huge image of the Hindu trinity. This image has been completely hidden by repeated coats of vermillion applied to it by the villagers who worship it as Mātāji or Kālī. With great difficulty the local priest and the villagers were persuaded to remove this ancient accumulation. The image is four feet in height and 5 feet in length and is one of the best representations of the Hindu trinity, known. The temple of Gaṇeśa or Gaṇapati stands in the centre of the village and is now partly buried underground by the accumulation of debris along its sides. The *śikhara* has disappeared but the *mandapa* as well as the *garbhagriha* are standing and are perfectly plain. The former bears the image of Gaṇeśa in the centre of the lintel. The *garbhagriha* is also severely plain and contains a medium-sized image of Gaṇeśa, heavily coated with vermillion. The other temple is dedicated to Śiva and stands at one end of the village. This Śiva goes by the name of *Mākāleśvara* (*Mahākāleśvara*). The *mandapa* collapsed about two centuries ago according to the village tradition, and was rebuilt by subscriptions collected by a Hindu Sanyasi. The *garbhagriha* is intact and is a good example of Hindu temple architecture of the 11th and 12th centuries A.D. in Malwa. The *śikhara* and the walls of the *garbhagriha* are perfectly plain with the exception of two horizontal bands, one of four-petalled rosettes and the other of small oval-shaped panels full of arabesque work. The *āmalaka* and the crest-jewel of the temple are exceptionally large and heavy in comparison with the height of the *śikhara*. The body of the *śikhara* is covered with a series of Chaitya-windows rising one above the other and in front of it there is a large projection which seems to have been continued over the roof of the *mandapa* and reminds one of the ruined *mandapa* of the temple of Mahākāleśvara at Un in the Nimar District of the Indore State. A large number of pillars, lintels, capitals and carved roofing slabs are lying scattered in front of the modern *mandapa* the sizes of which indicate that the original structure was much larger in size than the present one. The floor of the *garbhagriha* is fully three feet below the level of the floor of the modern *mandapa*. In the interior of the *garbhagriha* the roof is a plain low dome with a huge lotus pendant carved in very high relief. A number of images have been collected in this *mandapa*: 1-2. Mahishamarddini; 3. Gaṇeśa; 4. Śiva-Durgā; 5. Kāma-dhenu; and 6. Sūrya.

(22) *Baridelchi.*

135. This village lies half way between Mehidpur Town and Mehidpur Road Station on the right side of the metalled road. There are several temples in this village out of which only one is ancient. This is called the temple of Devi Hinglāj. The *sikhara* and the *garbhagriha* are modern but the porch in front is supported by four well-carved pillars of the mediæval period. The image inside this temple is also old and is a very good representation of the slaughter of the buffalo demon by Durgā (Mahisha-mardini).

(23) *Depalpur.*

136. The village of Depalpur lies at a distance of about thirty miles to the north-west of Indore and is included in the Indore District of the territories of His Highness the Maharaja Holkar. It is noted far and wide in Malwa for the fine sheet of water which lies at one end of the village and is called Depal-Sagar. Depalpur and its tank are supposed to have been named after King Devapāla of the Paramāra Dynasty of Malwa whose certain dates range from 1218 to 1232 A.D. The tank covers an area of several square miles and is still a fine sheet of water which is used for irrigating the surrounding country for miles. There is an island in the centre of this lake but no remains are to be found on it at present. Close to the village of Depalpur is the temple of Maṅgaleśvara near this lake. The *garbhagriha* of this temple has been rebuilt but the *mandapa* is old. *Kangura* battlement of bricks with a modern ribbed dome on the top of the *mandapa* seems to have been built at some later date. Close to this temple is a cruciform stepped-well similar to that at Jharda. On the other side of Depal-sagar Lake lies the small village of Vanadiya. This village is noted chiefly for a huge Jain temple built during the period of reign of the Khilji Sultans of Malwa, which is surrounded on all sides by a high battlemented wall. The temple itself is built in a Muhammadan style and at first sight one is apt to take it to be the tomb of a Muhammadan Saint or King. The interior consists of a number of small chambers over which is a huge dome. The principal image in this temple is that of Ādinātha, the first Tirthaṅkara of the Jains, which was dedicated in V.E. 1548--1492—93 A.D.

X. JAORA STATE.

(24) *Vaikheda.*

137. On my way to Tharod from the Railway Station at Mandsaur I had to pass through the village of Vaikheda now belonging to the Jaora State but which once formed an integral part of the territories of His Highness the Maharaja Holkar. This village contains a mediæval Jain temple which has been partly restored in later times. It is now dedicated to the worship of Pārśvanātha and consists of a *mandapa* supported by twelve pillars and a *garbhagriha*. Benches run along three sides of the *mandapa* but the spaces between the pillars have been built up leaving only three openings, viz. a door in front and one on each side. The stone door-frame of the front door seems to have belonged to a Śaiva temple from which it was brought here when the spaces between the pillars were walled up. Figures of two male and one female *Śivaganas* are to be found on the lower parts of the jambs of this door. The lintel of this door however does not correspond to its present width and some portions of it have been built into the walls on the sides. It bears three niches containing Brahmā on the left, Śiva as Lākuliśa in the centre and Viṣṇu on the right. The door on the left has also a stone door-frame which belongs to a Jain temple. The lintel of this door also bears three niches; the central one containing a seated Jina figurine and those on the sides a kneeling dwarf. An inscription in characters of the 12th century A.D. on this door-frame, records the name of the merchant Rāmadeva, the illustrious Gaṇi of the Śrīmāla Sect. Both jambs of this door are plain. The door on the right has also plain jambs but the lintel bears only one niche in the centre containing a figure of Gaṇeśa. The interior of the *mandapa* is now paved with marble and in it eight out of the twelve pillars are old and bear squatting figures of dwarfs on their capitals. The walls and ceiling of the

interior have been painted in bright colours which I am told are renewed every year. As the painters did not confine themselves to the original outlines of the carved figures and ornamentations when they were painting, the total effect of the colours applied by them is very misleading. Thus we find that the flowing end of a Sāri which originally ended at a correct distance from the next figure has been continued over the face of the latter thus partially hiding its very existence. It is therefore extremely difficult to understand the details of carving or to identify any of the figures that are to be found on the old pillars as well as the ceiling of the trabeate dome. In the dome the lowermost courses consist of pendentives and bands of human figures. The following images have been collected inside the *maṇḍapa*:—

1. Durgā with two hands seated on a lion holding a large thunder bolt in her left hand and the infant Ganeśa with her right hand. A male attendant is standing with hands clasped in adoration to the left of the lion couchant.
2. Ganeśa with four hands thickly covered with vermillion.

138. The entrance to the *garbhagriha* consists of a fine stone door-frame gaudily painted in different bright colours. The jamb on each side has a niche at its bottom containing a male figure holding a trident. As these figures appear to me to be those of Śivagaṇas this door-frame may have been brought from a Śiva temple. Over this niche there are three smaller niches arranged vertically one over the other. The jamb on the left bears figures of three goddesses in these three niches: (1) female with four hands, seated, holding a skull-cup (*Kapāla*) and a skull-mace (*Khaṭvāṅga*) in her right hands and an axe in one of her left hands the remaining one being in the attitude of giving protection; (2) female dancing, with six hands, holding an axe, a drum (*Damaru*) and a noose (*Pāśa*) in her left hands while she holds a skull-cup, a skull-mace and a human head in her right hands; (3) goddess seated on a bull which is feeding out of a round pot, with four hands, holding a skull-mace and a skull-cup in her right hands and a trident in one of her left hands, the remaining one being in the posture of benediction or blessing. The jamb on the right bears three divine figures in these three niches: (1) female dancing, with four hands, holding a lotus flower in two of them; (2) Jina seated in meditation on a throne and (3) a male and a female in amorous posture. The lintel bears three niches in a row with *Ganeśa* in a smaller niche below the central one. All of these niches contain a divine figure but it is no longer possible to identify any of them on account of the accumulated coats of paint. Two of the pillars of the *maṇḍapa* bear standing male figures in relief on their shafts. These figures hold garlands in their hands. Inside the *maṇḍapa* there are two female figures exquisitely carved in relief on small pieces of stone, holding stone lamps of antique shape in their hands and resemble similar figures found in the interior of the *maṇḍapa* of the Jain temple at Kethuli (*vide* page 93, para. 108.) The interior of the *garbhagriha* is perfectly plain and contains a modern black marble image of Pārśvanātha. There is a fragmentary inscription on the wall which cannot be read properly on account of different coats of whitewash which have been applied to the temple at different periods. It mentions "*Padamānanda Yātrā*" and the *Sanadara Gachchha*. The image inside the *garbhagriha* is said to have been found underground at a spot and far from the back wall of the temple. Remains of the older temple lie scattered inside the court-yard, e.g. plinths, pillars, lintels, etc. One of the pillars is specially a fine one. It bears four niches on four sides containing figures of men and women.

139. Outside the village there is a huge ancient reservoir now almost entirely silted up called the Bārā Talāv. On its banks I found a colossal image of Kuvera, the god of riches, seated on his haunches holding a bag in his right hand and a wine cup in his left. There is a pointed head-dress on his head from the back of which long curls of hairs are flowing on his back and shoulders. The image is 4'5" in height and is entirely covered with vermillion. To its left there is a fine Nāga image of an earlier period. The right hand of this image is akimbo and the hair is

curled like that of Kuvera. This image also is covered with thick coats of vermilion which had to be hacked off with axes and knives before it could be photographed.

XI. NAGOD STATE.

140. According to the Imperial Gazetteer the antiquities of Nagod are considerable but have not as yet been fully investigated.¹ This State does not seem to have been visited or explored by any officer of this Department after the retirement of Sir Alexander Cunningham. The most important sites in this State such as Bharhut, Khoh, etc., have yielded records which have modified the History of ancient India considerably. During the fair season of 1919-20, a week was devoted to the preliminary exploration of the antiquities of this small State and the results have fully justified the expectations. The places that were visited lie close to the old Capital Uchahra such as Lal Pahar, Khoh, Sankargadh, Bhumra and Pataini Devi. During this short stay two new temples of the early Gupta period and a very large number of fine sculptures of the same period were discovered.

(25) Sankargadh.

141. The small hamlet of Sankargadh is remarkable for one of the small conical hills which are so very common in this country. An old Rajput stronghold on the top of this truncated cone has been converted into a residence by the Chiefs of Nagod. At the bottom of this hill there is an ancient tank, now almost entirely silted up and on the banks of this tank there is a very large collection of Śaiva sculptures and a very small stone temple of the later Gupta period. Sankargadh was visited by Sir Alexander Cunningham in the working season of 1873-74² when he discovered the remains of the celebrated stupa at Bharhut, but this small temple seems to have escaped his notice. He had visited the large and fine sheet of water to the north of the hill but had omitted to go round the hill otherwise he would surely have come upon this temple. Though the temple is very small in size its surroundings are very picturesque. The tank is surrounded by a masonry platform and two paved foot-paths lead to the door of the temple which stands in the shade of a leafy tree. On both sides of these two foot-paths an unusually large number of *lingas* have been arranged.

142. The temple consists of a single chamber with one door. The walls are made of thin slabs of sandstone supported by four large pillars at the corners and two smaller ones between the corner pillars on each side of the shrine. The gate of the temple has been repeatedly whitewashed but the style of the carving of the human figures at the bottom of the jambs leave no doubt about the date of the structure. The jambs and lintels are tastefully ornamented with rows of lotus and ornamental rosettes. The interior of the shrine is perfectly plain and contains a very large *linga*. On the roof of this temple there are two stone Chaitya-windows over two of the four corner pillars. Besides these there is a *sikhara*, built at some later date, the top of which has collapsed. No inscriptions were discovered at this place, but from the technique the lower part of the temple can be assigned to the 6th century A.D. The *sikhara* is of course more modern and may have been built in the 10th or 11th centuries A.D. sculptures of which period are lying scattered around this temple. Among the images which have been gathered around the shrine a very fine image of Śiva and Pārvatī attracts attention immediately. From the carving it is apparent that this sculpture belongs to the later Gupta period, i.e. 6th or 7th century A.D. There is also a very large collection of images of Śiva and Pārvatī at this place, most of which belong to the 11th and 12th centuries A.D. In the case of each of these mediæval images one of Śiva's hands rests on a tray held up by a miniature figurine standing by the side of Śiva's bull Nandin, a feature which is absent in the majority of images of Śiva and Pārvatī which are very common in the valleys of the Ganges and the Jumna. The embankments of the tank as well as the high mound on which

¹ Imperial Gazetteer Volume XVIII, 301.

² Archaeological Survey Reports, Vol. IX, pp. 4-5.

the temple stands are covered with the ruins of a large mediæval temple of Śiva of the 11th or 12th century A.D. There must have been other temples also at this place as in all some 15 or 20 *liṅgas* were discovered within a short area some of which belong to the earlier periods as they are natural phallic symbols of the God of Destruction. The *liṅga* inside the temple is a *Bāṇaliṅga*. Another *liṅga* on the paved path to the left is an *Eka-mukha-liṅga* belonging to the later Gupta period. The lower part of which is square the middle of the shrine is octagonal and the upper part perfectly round. The face of Śiva which projects on one side has long ears and three eyes. It is 3'8" in height and the base is 9½" square. At the bottom of the mound on which the temple stands and close to the bank of the tank there is a fine specimen of a Sūrya-Nārāyaṇa. Specimen of this particular type does not appear to have been properly identified as yet. There are two specimens of this class in the Archæological Section of the Calcutta Museum which were labelled by the late Dr. Theodor Bloch as Sūrya-Nārāyaṇas. It is a medium-sized cubical block of stone with four projections on the four vertical faces which bear representations of miniature temples each of which contains a divine figure. Thus we have Śiva on the eastern face, Indra on the northern face, Viṣṇu on the western face and Kuvera on the southern face. On the top of this block there is a large full blown lotus flower in the calyx of which is a small image of Sūrya in relief. The height of this specimen is 1'7" and the base is 1'6" square. Close to this there is a fine mediæval image of Śiva and Pārvatī and a Ganeśa dancing with six hands holding a knotted snake in two hands, a battle axe in the remaining left and a cup of sweets (*Modak*) in the remaining right. Two other hands have been damaged. The image measure 2'6" in height and 1'5" in length.

(26) *Lal Pahar.*

143. Lal Pahar is the name of a high hill at the foot of which is the village of Bharhut. The top of this hill was visited by Sir Alexander Cunningham in 1873-74 who found a fine natural cave near the top of this hill.¹ Cunningham mentions a painted inscription in large white letters which could not be found in January 1920. He also discovered an inscription of the time of the Mahārājādhirāja Narasiṃhadeva dated the Kalachuri-chedi year 909-1158 A.D. Close to this large inscription, an altar has been scratched on this smooth face of the rock, and about 6" from it there is another inscription which also was discovered by Cunningham giving the name of a chieftain named Vallāla Deva in characters of the same period. The altar resembles the fire altar which is so familiar to us from Sassanian coins of Persia and mediæval Indian imitations of the same type of the issues of Firuz II.

(27) *Khoh.*

144. The ancient and now ruined village of Khoh has yielded a number of inscribed copper plates of the Parivrajaka Mahārājas and the chiefs of Uchchhakalpa whose names are familiar to us from Dr. Fleet's Gupta inscriptions and the publications of Rai Bahadur Hira Lal in the *Epigraphia Indica*. The Parilar chief of Uchchhara possesses a number of copper plates of these two dynasties. Popular tradition in Bagelkhand ascribes the foundation of the ruined ancient city of Khoh to the Teli Rajas who may be identical with the Mahārājas of Uchchhakalpa. There cannot be any doubt about the fact that in the mounds of Khoh and those in the neighbouring but modern village of Majhgawan, the ruins of a large and once populous city lie buried. The ruins extend over three miles in length right up to the bank of Nala called Baria at the western extremity of the village on Majhgawan but the biggest mound is the Ataria Khera which contains the ruins of a Vaishṇava temple which was partly excavated by Cunningham. The large trench dug by his men has not been filled up as yet and in this trench we came across two fragments of the image which was once the presiding deity of this large temple. One of these fragments is the torso of the main figure with a portion of the face bearing a fine necklace of

jewels and pearls. We also found a fragment of an attendant figurine and another flying Gandharva with a portion of the discus (*chakra*). At the same place we came across the figure of a kneeling dwarf, which certainly belongs to the most flourishing period of the plastic art during the Rule of the early Gupta Emperors. The expression on the face of the cherub and the puckered eyebrows depict surprise and indignation which had been very ably and naturally chiselled. Close to this figure we found a smaller figure of a dwarf flying through the air. About two hundred yards away from the top of the Ataria Khera a fine image of the Boar Incarnation of Vishṇu which was discovered by Cunningham half a century ago and which is reproduced in the 9th volume of his reports, was found in a bamboo grove.¹ The published photograph will show that this image is really much finer than what one is apt to think of from the drawing published by Cunningham. The upper part of the body of the Nāga beneath the body of the Boar has now become separated from the main image.

145. In the village itself and in the mounds surrounding it, a number of *Ekamukha līngas* were discovered. One of these have been enshrined in a small brick temple built by the Nagod Durbar on the right of the road from Uchahra to Majhgawan. A number of sculptures have been collected together in this modern shrine: (1) another broken *Ekamukha līnga*; (2) the lower part of an image of *Mahishamarddinī*; (3) an image of *Kārttikeya*, the war God; (4) the upper part of a female figure with a halo behind its head; and (5) the lower part of another image, probably a female, which is dragging a miniature figurine towards itself with its right hand. In the village of Majhgawan another fragmentary image of *Mahishamarddinī* was discovered. These images of *Mahishamarddinī* differ from the ordinary mediæval images found in Northern India in one respect. They show the goddess standing in an easy unconventional posture pinning down the buffalo with her trident. There are no attendant figures and the orthodox posture of the goddess, i.e. the assumption of the position of an archer (*Alidha* or *Pratyālidha*) is altogether absent. Close to the Baria Nala at the end of the village of Majhgawan a fragment of a bas-relief was discovered. It is a fragment from the right end of a sunken panel representing a soldier reclining in a graceful posture against a large shield and holding a long spear in his left hand.

146. There is a long range of low hills close to Majhgawan, for which there is apparently no name as the villagers call it the hill of Khoh and at a distance of about two furlongs from the metalled road there are ruins of several ancient temples hidden by dense clumps of bamboo. The materials of these temples have been carried away in past ages and are being still quarried away by the inhabitants of the neighbouring villages. In many cases even the images of the gods have been removed. This spot is known by the name of Nakti-ka-Talai. Remains of two fine stone-built temples of the early Gupta period were discovered near the tank after which the spot has been named. These two temples are Śiva temples and stand side by side hidden from view by dense groves of bamboo which is difficult to penetrate even with elephants. Here one of the finest known *Ekamukha līngas* of the early Gupta period was discovered intact. This *līnga* bears the bust of Śiva on its western face. The face of this bust is a master-piece of the plastic art of the early Gupta period. There are three eyes and the lobes of the ears are long and very similar to the Buddha images of this period discovered at Sarnath. On the head, the hair is combed away from forehead and tied in huge knot on the top. Masses of the tangled hair are escaping from the sides of the knot along the back of the figure while the crescent of the Moon God is carved in relief in front of the mass of matted hair. This *līnga* is 2'½" in height, and is square at the bottom. It is let into a square hole in the middle of a very large *arghapatta* measuring 4'3" square. The lintel of the doorway is perfectly plain. A portion of the shaft of the *līnga* has been damaged recently by a fire caused by a negligent shepherd who left a rope-end burning among a mass of dry bamboo leaves. Remains of three images were discovered in this place along with the remains of the finely carved door-frame of stone. The jambs bear figures of

¹ Ibid., pl. III.

attendants of Śiva at their bottoms, but there is no trace of their having borne the images of Gaṅgā or Yamunā at any time as all the figures on the door-jambs are males. The one on the left door-jamb holds a trident while that on the right holds a mace. Besides these, the shaft of a round pillar fluted near the bottom and with a mass of arabesque work containing imaginary forms of elephants among them, in the form of a band in the centre of the shaft, was discovered at this place. To the west of this temple at a distance of about 120 feet there are the remains of a second temple of which the presiding deity and traces of the walls only are left. This image is also an *Ekamukha līṅga* but its carving is not so good as that of the previous one. It is similar in all details to the first *līṅga* but is shorter in height. The lower part of this *līṅga* also is square and is let into a square hole in the middle of a large *Arghapatta* also square in shape and provided with an outlet for water. The entire ground on the sides of these two temples up to a distance of 150 yards is strewn with brick bats and fragments of sculptures.

(28) *Bhumara*.

147. The village of Bhumara or Bhumra called Bhubhara by Cunningham lies at a distance of twelve miles from Uchahra. The village lies on a lofty plateau about 1,500 feet high above the surrounding ground level. The rise begins about six miles from Uchahra and after a climb of about 700 feet the level of the plateau is reached. Bhumara lies at a distance of six miles from the edge of the plateau. It was hitherto known as the find spot of an inscribed boundary pillar which mentions the Parivrājaka Mahārāja Hastin and the Uchchākalpa chieftain Śarvva-nātha, which was most probably set up in 508-9 A.D. This pillar was discovered by Sir Alexander Cunningham in 1873-74.¹ He states that it was then called the "*Thari pathar*" or "the standing stone" and that it stands $\frac{1}{2}$ " in breadth and 7" in thickness. On the lower part of this pillar there was a record in nine lines. The inscription itself was edited by the late Dr. J. F. Fleet in 1888. This pillar has either been carried away by some body or fallen down and hidden by the jungle because forty-seven years after Cunningham's visit no trace of this pillar or the inscription could be found at Bhumara. A further search will be made next year when the Nagod Durbar intends to remove the jungle to some extent so as to make a search possible.

148. Cunningham's description of Bhumara does not contain any reference to a fine temple of stone of the early Gupta period at this place. This temple is a plain square cell with a flat roof and originally there was an open porch or *mandapa* in front of it. The roof is composed of huge slabs of stone laid across the inner chamber or sanctum some of which have been damaged and have crashed below on the top of the *līṅga*. The accumulation of debris inside the main shrine made it impossible to examine its floor or the *lingam* properly. The exterior of the temple is perfectly plain. In front of it there is a finely carved door on each side of which there are huge gaps in the masonry showing that stones of the side walls of the *mandapa* were dove-tailed at these two places. The *mandapa* itself has collapsed long ago and the only traces that remain are the fragments of the elegantly carved slender pillars which once supported it. Among other fragments a fine Chaitya-window with a figure of Ganeśa inside it and the upper part of the image of a dwarf were found at this place. The door of this temple is one of the best specimens of this period. The bottom of the jambs are occupied by images of Gaṅgā on the right and Yamunā on the left, on their respective vehicles the *Makara* and the tortoise. A *gandharva* is flying near the head of each figure and near the leg of each there are two small attendant figurines, one carrying a tray and the other holding an umbrella over the head of the principal figure. Over these two figures there are three vertical bands of sculpture. The first band consists of a vertical row of ornamental lotus buds. The second or middle row, which stands separated from the first by a narrow vertical groove, contains four human figures in a superimposed row. The third or inner band consists

¹ Reports, Vol. IX, p. 8.

² Fleet's Gupta Inscriptions, p. 110, No. 24; pl. XV.A.

entirely of geometrical figures with arabesque work in the interspaces. The lintel is carved to represent the cave of a house in high relief with an arch in its centre and a Chaitya-window at each end. On each side of the cave there is a pair of amorous figures. Under the central arch, which is carved in relief, is a finely carved bust of Śiva on each side of which there are three flying *gandharva* figurines with flowers or garlands in their hands. The geometrical figures and ornaments of the third band of the jamb is continued up to the central arch on the lintel on each side (pl. XXV). The Nagod Durbar intends to spend some money in removing rank vegetation, trees and debris from the interior and the exterior of this temple next year. Close to this temple a fine torso of an attendant figure carved in the round holding a *chamara* in its left hand and wearing numerous garlands and necklaces, was discovered.

(29) *Hath Baba.*

149. Two or three miles from Uchahra an ancient image was discovered by the side of the road from Uchahra to Nagod. The Parihāra Chief of Nagod is said to venerate this image very much and his agent refused permission to have this image dug out and placed in a position in which it can be photographed easily. At present the image is lying half buried in the ground inclined forwards. It appears to be the figure of a male with two hands and is apparently standing but the portion from the hips downwards is buried in the earth and therefore it is impossible to state definitely what the posture of the statue originally was. The face has been hacked off with some sharp instrument, perhaps an axe. The figure holds a round object, which looks like a conch in its right hand but the object in the left hand is invisible. It is carved in the round and two round hoops project from its back on the sides of the hips. It is wearing a *dhoti* which is tied at the waist by a thick cord. The image is wearing a large number of ornaments, e.g. earrings, necklaces, armlets and bracelets. There was a halo behind the head which is now partly broken, the back of which is covered with a fully expanded lotus flower which appears to be of the same date as the sculptures on the railing around the *stūpa* of Bharhut. Halos have not been found on images or sculptures of this period and therefore this image is of great interest to students of Indian Iconography. But as the agent of the chief of Nagod absolutely refused to allow the image to be dug out further particulars could not be ascertained.

(30) *Pataini Devi.*

150. The temple of Pataini Devi was discovered by Sir Alexander Cunningham in 1873-74. It stands on a low hill on the road from Sutna to Uchahra. A very hazy illustration of this temple has already appeared in Cunningham's report¹ and a better one in Dr. Burgess' *Ancient Monuments, Temples and Sculptures of India, Part I*. The temple itself is a small square cell, the exterior of which is perfectly plain. There was a small *maṇḍapa* in front of this building but it collapsed long ago. There is only one opening in the temple which is fitted with ornamented stone door-frame. It bears the figures of Gangā and Yamunā at the bottom of the jambs with an attendant figure near each of the goddesses. The rest of the space on the jambs is covered by arabesque work. The lintel bears three niches each containing the figure of a Jina. Inside the temple there is a large mediæval image of a female deity on a stone pedestal with four hands all of which, however, have been broken. There is a perforated star-shaped halo behind its head and the back slab is covered with a number of figures of which there are nine on each side of the main figure of which the last two are side by side and ten over the head in two rows. These figures are labelled in characters of the 12th century A.D. The figures in the first row are Jinas with Neminātha in centre with his Lāñchhana the conch-shell on his throne. A Jina is standing on each side of Neminātha and a Jina is seated in a niche at each end of the back slab. The figures in the second row are labelled as follows from the left to the right: (1) *Vahurūpinī* (*Vahurūpinī*); (2) *Chāmuṇḍa* (*Chāmuṇḍa*); (3) *Sarasatī* (*Sarasvatī*); (4) *Padumāvātī* (*Padmāvātī*); (5) *Vījayā*

¹ Report Vol. IX, p. 31.

Vijayā). On the right we have from the top: (1) *Aparājita* (*Aparājitā*); (2) *Mahāmunusī*; (3) *Anantamatī*; (4) *Gandhārī* (*Gāndhārī*); (5) *Manusī*, (6); *Jālamālīnī* (*Jālamālīnī*); (7) *Mānusi*; (8) *Varjasaṃkalā* (*Vajrasaṃkalā*); (9) *Mānujā*. On the left we have: (1) *Jayā*; (2) *Anantamatī*; (3) *Vairotā*; (4) *Gaurī* (5) *Mahākālī*; (6) *Kālī*; (7) *Pushadādhi*; (8) *Prajāpati* (*Prajāpati*); (9) *Vāhinī*.

C.—Rajputana.

XII.—BHARATPUR STATE.

(1) *Bayana*.

151. The discovery of the Bayana inscription of the Queen Chitrālekḥā, particulars of which will be found in part II of this report¹ as well as that of the previous year,² was a convincing proof of the fact that the temple, the erection of which is recorded in this particular inscription must have stood at this spot or some other place near by. There is no doubt about the fact that the early Muhammadan conquerors destroyed a number of Hindu and Jain temples in order to construct the masjid which is now called the Ukhā-masjid. The inscription was incised on a very heavy slab and it is perfectly certain that it was not brought by the Muhammadans from a great distance and placed in the pavement of the masjid in order to preserve it. The Muhammadans simply left the inscription at this spot where it fell after the destruction of the temple to which it was attached. The presence of this record in the pavement of the masjid now transformed into the Ukhā-mandir indicated very clearly that the temple to which it was attached must have stood in the vicinity. Now, this record is incised on a large slab of yellowish-red Agra sandstone which is not usually quarried now-a-days. Enquiries made in the neighbourhood elicited the fact that this particular stone has not been used in any of the numerous stone buildings of the Muhammadan period in the town or on the hill of Bayana. Further enquiries resulted in the discovery that a large number of Hindu and Jain pillars used in the construction of the corridors of the Ukhā-masjid were of the same yellowish-red colour while the rest were of the usual deep-red colour with which we are so familiar in the buildings at Agra, Fathpur Sikri, Delhi and Bayana. Now, these pillars are all of one particular type which is different from other pillars of red sandstone. The four Torāṇa-arches of stone, which have been employed by the Muhammadans to ornament the main gate of the masjid, are also of this particular yellow-coloured sandstone. The central *mihrāb* of the Ukhā-masjid itself contains several bands of ornaments in the same variety of sandstone, the carving of which leaves no doubt about the fact that they had been obtained from the ruins of some Hindu or Jain temple. It appears, therefore, that the temple of the God *Nārāyaṇa*, built by Queen Chitrālekḥā, was constructed either entirely or at least partly of this particular variety of light yellow-coloured sandstone. A casual visit to the interior of the Ukhā-mandir led to the discovery of a portion of a Hindu temple of the pre-Muhammadan period, probably built by the Queen Chitrālekḥā. The building known as the Ukhā-masjid at Bayana really consists of two separate buildings with two separate entrances. These two buildings have been shown separately in two different plans in the reports of Sir Alexander Cunningham. Thus the Ukhā-mandir or the building on the right was shown in plate IV of Volume VI, while the Ukhā-masjid proper was shown separately in plate XIII of Volume XX. The inscription of the time of Qutb-Uddin Mubārak Shāh which records the erection of this masjid in 720 A.D. is placed on the gateway of the building on the left. There is no doubt about the fact that both of these buildings were constructed at the same period. The left part, however, is now called "masjid" though the right hand part which has three *mihrābs* in the right half of this building has now been obscured by the erection of a room in front of the central one. According to tradition current at Bayana this chamber in front of the central *mihrāb* of the

building on the right was built by one Thākur Balabhadra Singh in accordance with the orders of one of the Jat Chiefs of Bharatpur.

152. Thākur Balabhadra Singh appears to have chosen the right spot for erecting a chamber to be used as the *garbhagriha* of the Ukhā-Mandir, because, either consciously or unconsciously, he has erected this chamber exactly on the same spot on which the temple of Nārāyaṇa, built by Queen Chitrālekḥā in the middle of the 10th century A.D., appears to have stood. This was proved by the discovery of the original ceilings of the *garbhagriha* and the small *maṇḍapa* in front of it and which had been left untouched by the Muhammadans when they destroyed this temple and built their masjid. The pillars within the square marked in the plan published by Cunningham (plate IV of Volume VI) are of one particular type. They have been profusely whitewashed during the last half a century and therefore their appearance have to some extent been altered. The removal of whitewash from one of these pillars showed that they were carved from the same light-yellow-coloured sandstone on which the big inscription of Chitrālekḥā has been incised. All the pillars being of the same height and of the same type, it appears that this portion of the temple of Nārāyaṇa was left untouched by the Muhammadans.

153. The roof of the square chamber, the position of which is marked by the square in the plan mentioned above, is almost entirely modern. Only one portion of this roof is ancient and is intact which is proved by the position of the carved slabs of stone which are its component parts. This roof is trabeate in form and profusely ornamented. The four stones of the first series bear four horned *kīrttimukhas*; the second, third and fourth rows consist entirely of profusely ornamented half dome shaped corbels with which we are so familiar in the temples of Vimala Sāha at Delwara on Mount Abu. The four lintels on which this trabeate dome rests are also old and are ornamented on both sides. Fortunately for us this dome has not been whitewashed and therefore carvings on it can be recognised without difficulty. But the accumulation of soot and grime of at least seven centuries defy all attempts at removal and though the priest of the temple kindly allowed all Brahmīns to enter the sanctum and examine the roof it was not possible to ascertain whether the material of this roof was the same as that of the inscription. The fact that this roof is still in the same position in which it was erected nine centuries ago was proved by the discovery of the portions of the *maṇḍapa* of the ancient temple of Nārāyaṇa immediately behind the modern *garbhagriha*.

154. Between this modern *garbhagriha* and the *mihrābs* of the masjid there is a small narrow and dark passage used as the path of circumambulation (*Pradakṣiṇāpatha*). After the discovery of the ancient trabeate dome in the roof of the modern *garbhagriha*, all part of the roof of the Ukhā-mandir were minutely examined with lighted torches. This examination revealed the existence of one complete and of parts of two other in the ceiling of the path of circumambulation. Immediately behind or to the west of the trabeate dome in the roof of the *garbhagriha* there is a flat but richly ornamented stone ceiling which appears to have formed a portion of the roof of the *maṇḍapa* of the temple of Nārāyaṇa erected by Queen Chitrālekḥā in 955 A.D. This flat ceiling has been divided into nine small panels by raised bands of arabesque work with square bosses in relief at the joints. Three panels on the east and three on the west side of this flat roof contain the lotus rosettes of which the central ones are very large. The other three panels, which lie in the middle of this flat roof are ornamented differently. The central panel contains a miniature oval trabeate dome consisting of small corbels and the side panels, which are narrower, contain smaller but round lotus rosettes which however have suffered a great deal from weathering.

155. On each side of this flat roof, i.e. on the north and on the south there are two round rings of stone covered with ornaments, the gaps over which have been covered with slabs of plain red sandstone thus indicating that originally there were round trabeate domes at these two places. The central *mihrāb* lies immediately to the west of the flat roof described above.

It has been walled up and is now used as a granary or store-house by the priest in charge of the Ukhā-mandir. Consequently it was impossible to examine the condition of the roof immediately over it but it is quite possible that traces of a third round trabeate dome may be found at this place.

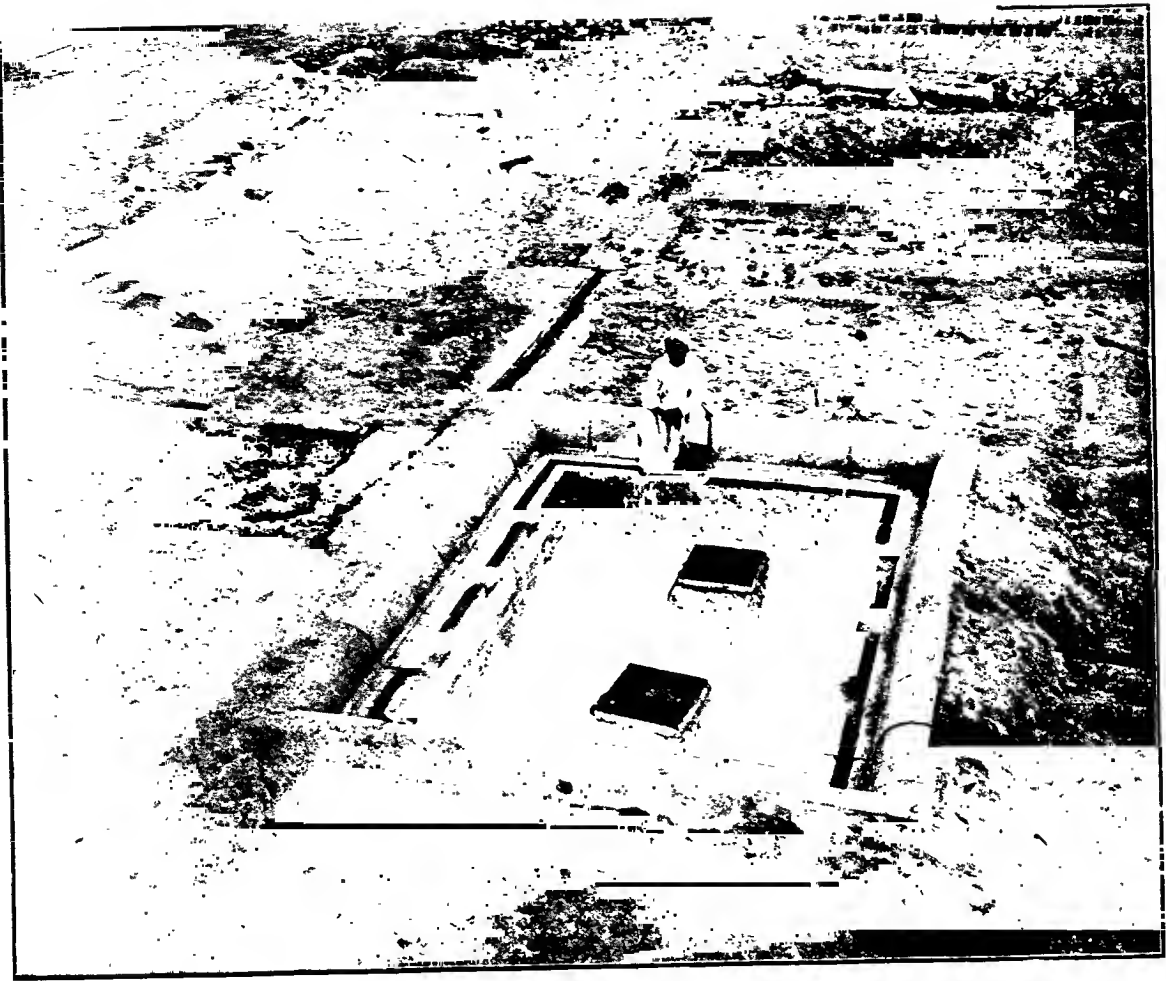
XIII.—ALWAR STATE.

(2) *Alwar*.

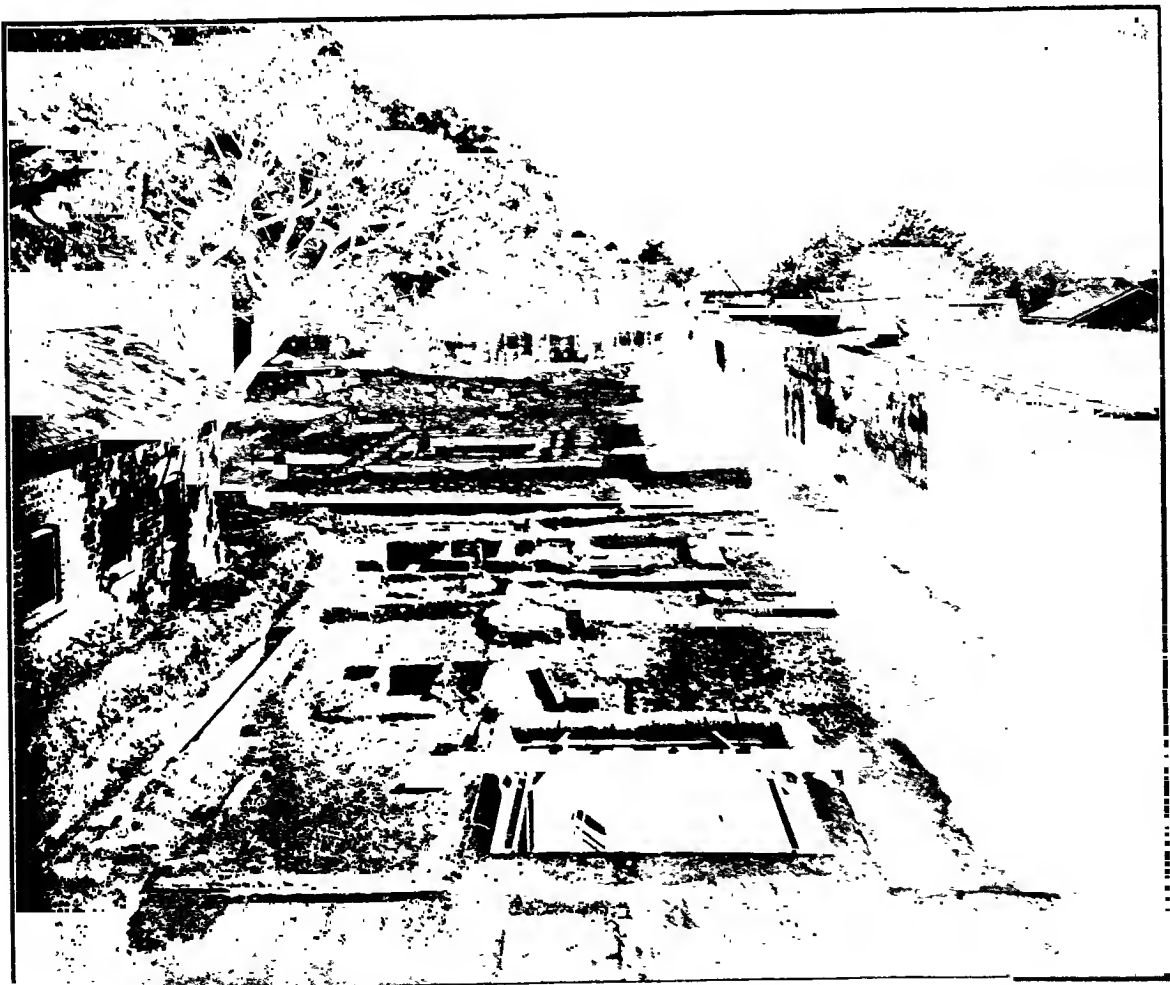
156. In April 1918, Alwar was visited at the request of the Alwar Durbar. Sir Alexander Cunningham, the first Director-General of the Archaeological Survey of India, had explored Eastern Rajputana in 1882-83 when he visited the principal ancient monuments in Alwar City. He mentions only two buildings of importance at Alwar, *viz.* the large Muhammadan tomb in the bazar under which the principal roads of the city cross each other. The other is the tomb of Fath Jang close to the railway station. A third building apparently a tomb of the Pathan period was discovered during the year under review. This building stands at some distance from the railway station and is entirely deserted. It is in four stories and is octagonal in shape. Originally it was surrounded on all sides by a covered verandah on all four stories which has collapsed up to the third story on the western face. The fourth story is smaller than the other three stories and the verandah surrounding it is also correspondingly small. There is no trace of a dome over the fourth story. The interior could not be inspected as it had been filled with dry fodder.

(3) *Seriska*.

157. At Seriska, in a valley between two parallel ranges of high hills there are several Samadhis or Cenotaphs of Hindu Saṃyāsīs. One of these is revered as the tomb of Bhartṛihari the founder of the sect of *Nātha Panthis*. His Highness the Mūhārājā of Alwar takes great interest in this Samādhi and according to his orders the whole place has been thoroughly repaired and renovated. There being some doubt about the authenticity of the tomb, this Department was requested by the Alwar Durbar to inspect it. Most of these are small insignificant looking things about the date of which there cannot be any question. All of them are modern and none of them can be more than two or three centuries old. The tomb which is reputed to contain the ashes of Bhartṛihari had been entirely rebuilt at the time of inspection. Consequently no data was obtainable which would furnish any clue about its date. Rājaratna Munshi Jagmohan Lal who is in charge of the Historical Department of the Alwar State has obtained information that a bard in the Jaipur State possesses an account of the internments that took place at Seriska of the heads of the *Nāthapanthi* sect. According to this account every Guru or religious Head of this sect was called Bhartṛihari as the heads of the *Śaṅkara Mathas* of Puri, Śringerī, etc., are called Śaṅkarāchāryas. We have another tomb of another Guru of this sect at Tejara in the same State which was visited by Cunningham in 1882-83. There is a Pathan tomb which has been built in later times on the ground on which the tomb of a Bhartṛihari stood at one time and therefore this Pathan tomb is still called *Bhartṛihari* or *Bhartari*. The tomb of the Muhammadan saint Lāl Shāhbāz at Sehwan in Sindh is also called the tomb of Bhartṛihari by Hindus. The tomb at Seriska is still worshipped as the eternal light (*Ananta Jyōti*) of the *Nāthapanthis* is still kept burning in an underground room at Seriska. A similar light is kept burning in an underground chamber at Dudha Khedi in the Garoth District of the Indore State.

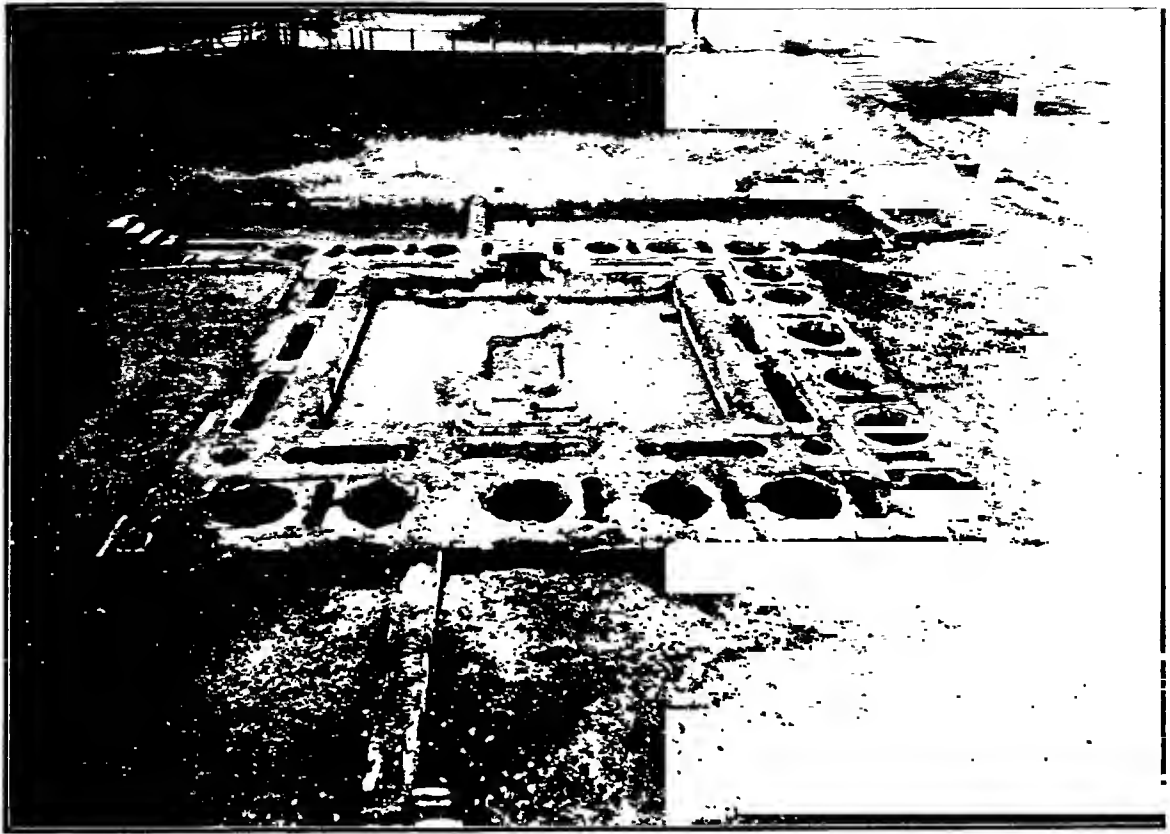


Sanivara-vada -garden along East wall, Poona.



Sanivara-vada--deep cistern, Poona

PLATE II.



Sanivara-vada—system of cisterns in N. E. corner, Poona.



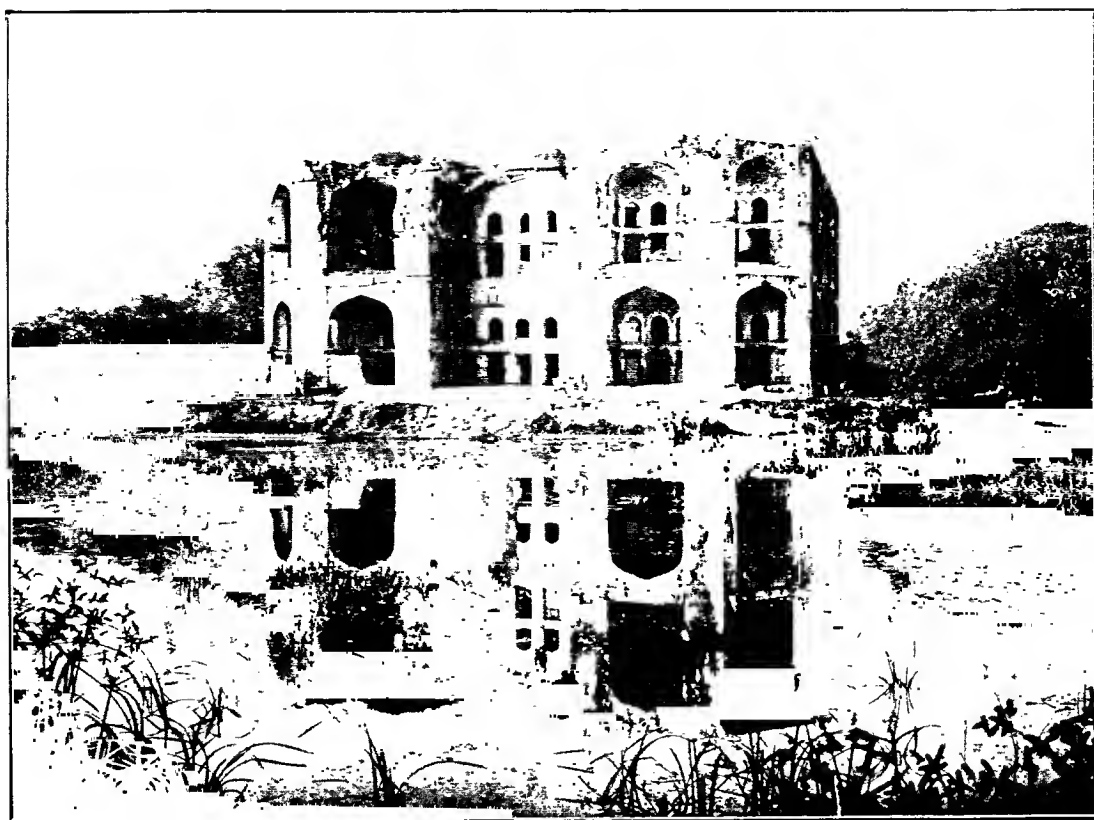
Sanivara-vada—Inner Garden—Western side, Poona



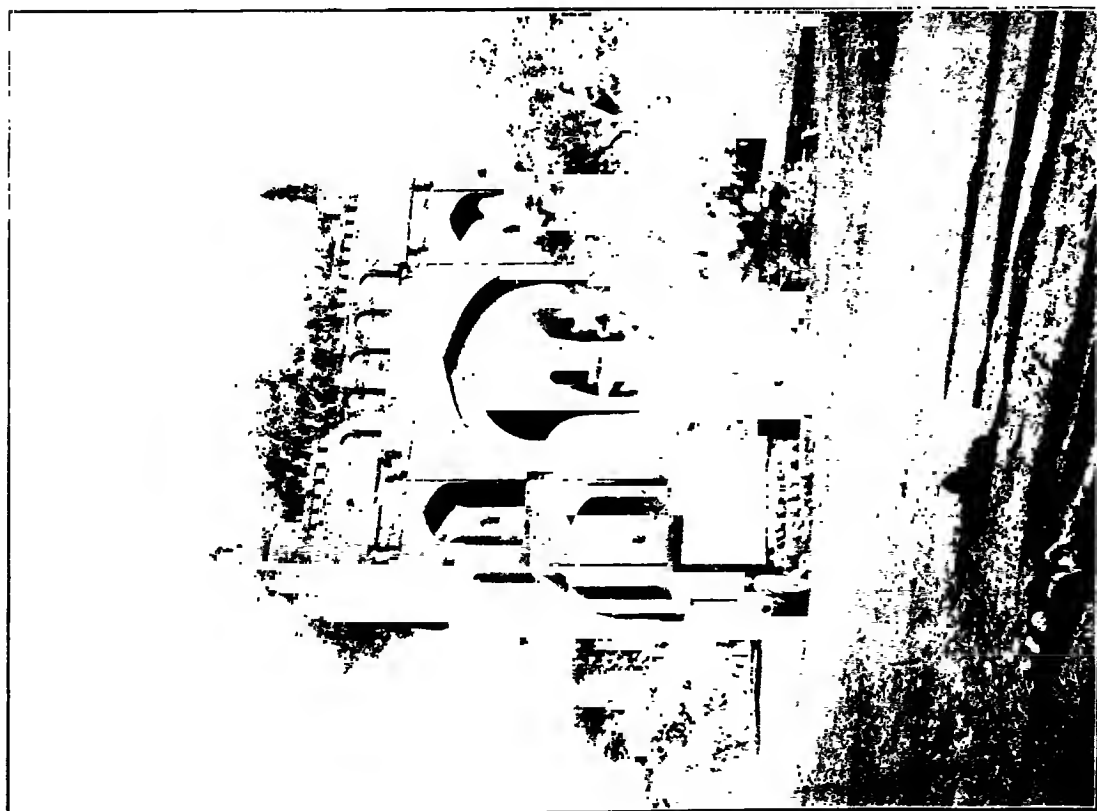
Sanivara-vada—Giant fountain in inner garden, Poona.



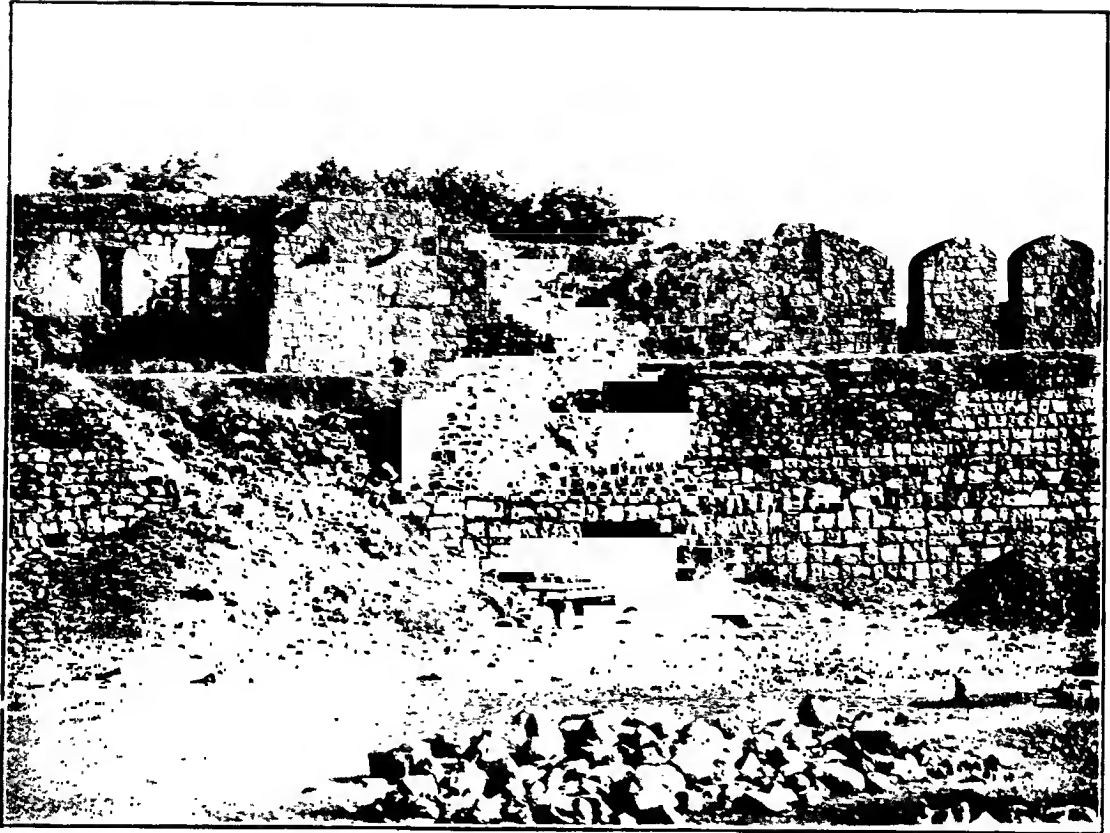
Gateway of Palace, Ahmednagar fort.



Fariabagh—water palace, Ahmednagar.



Town gate Isqum



Temple under fort wall Sholapur before excavation

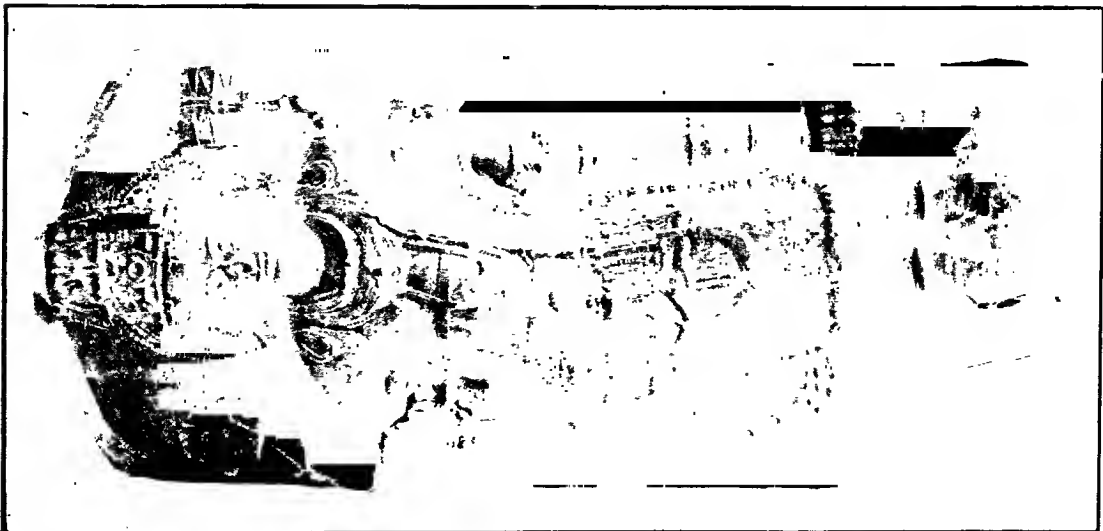
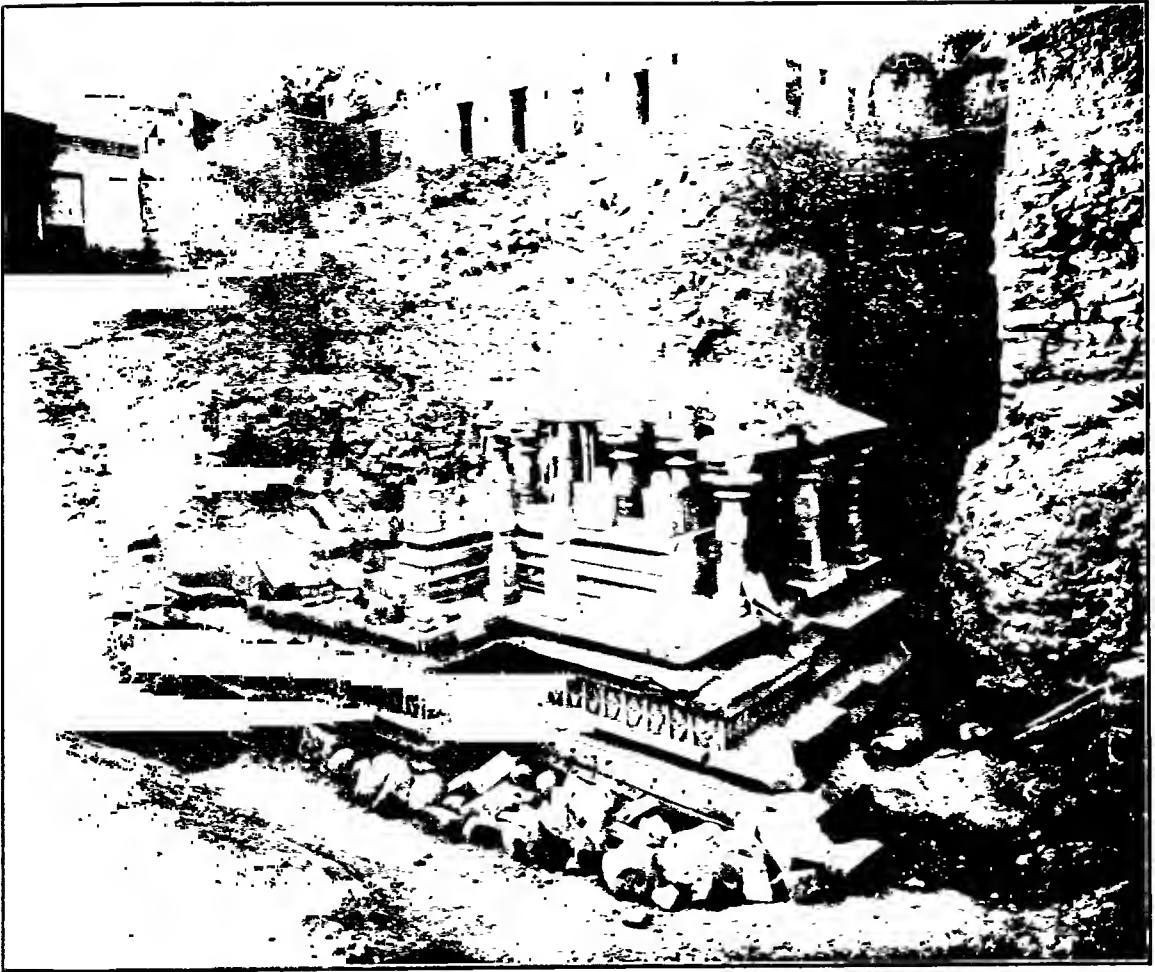
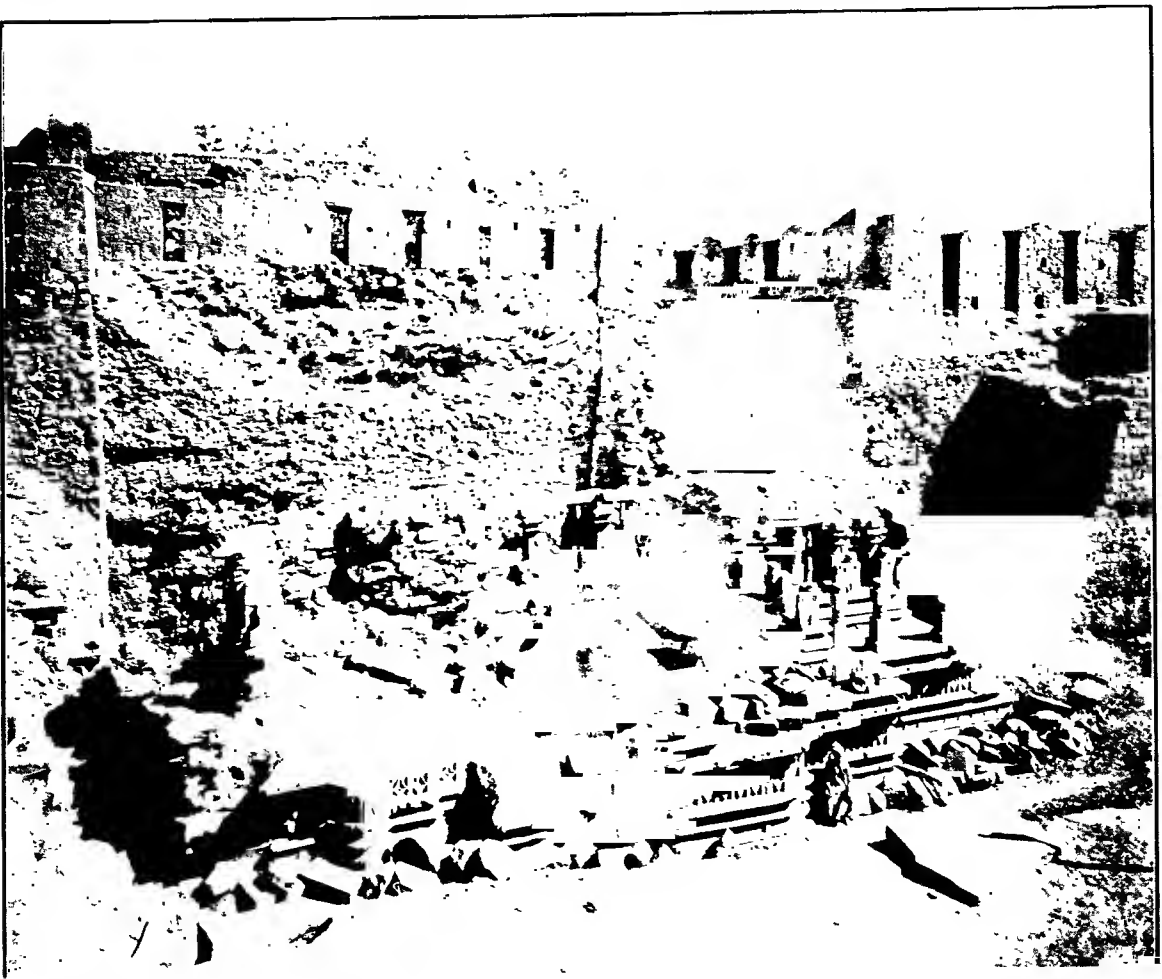


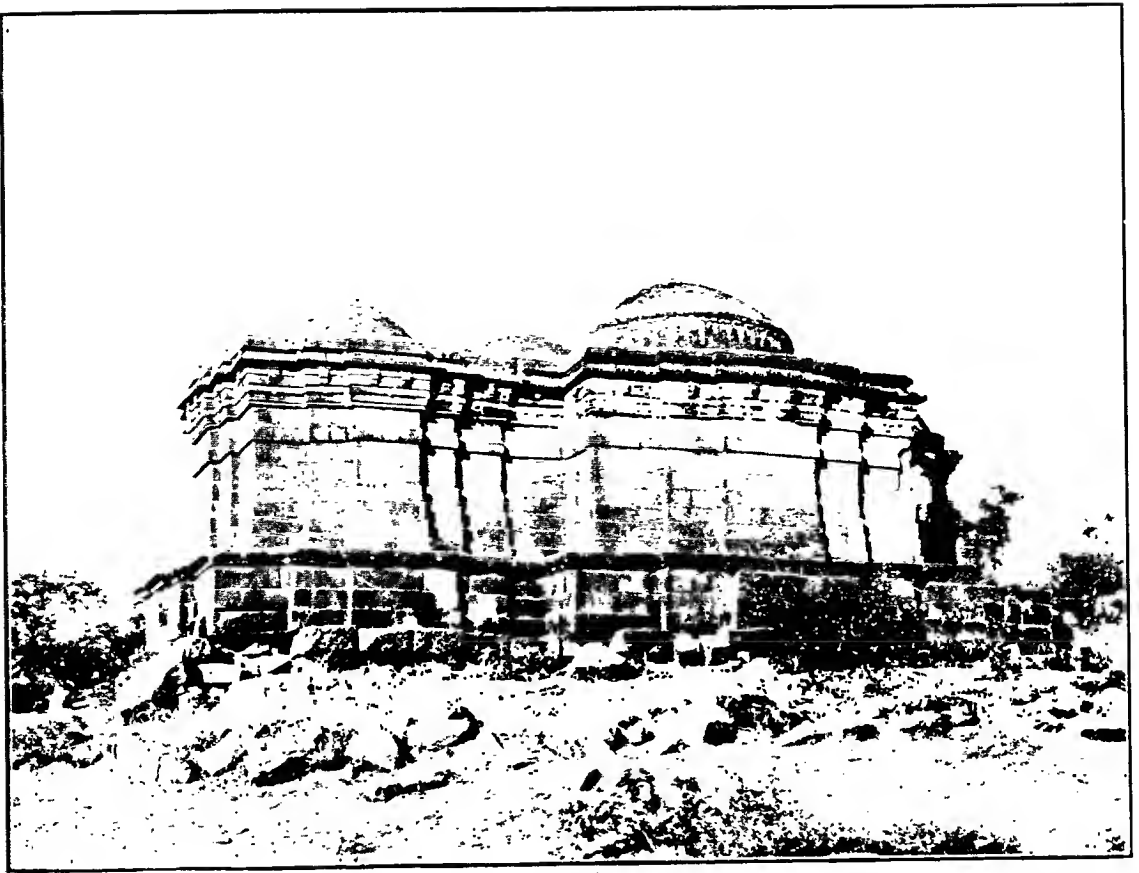
Image of attendant of Siva found in excavation, Sholapur



Porch of temple under fort wall Sholapur.



General view of Temple, Sholapur



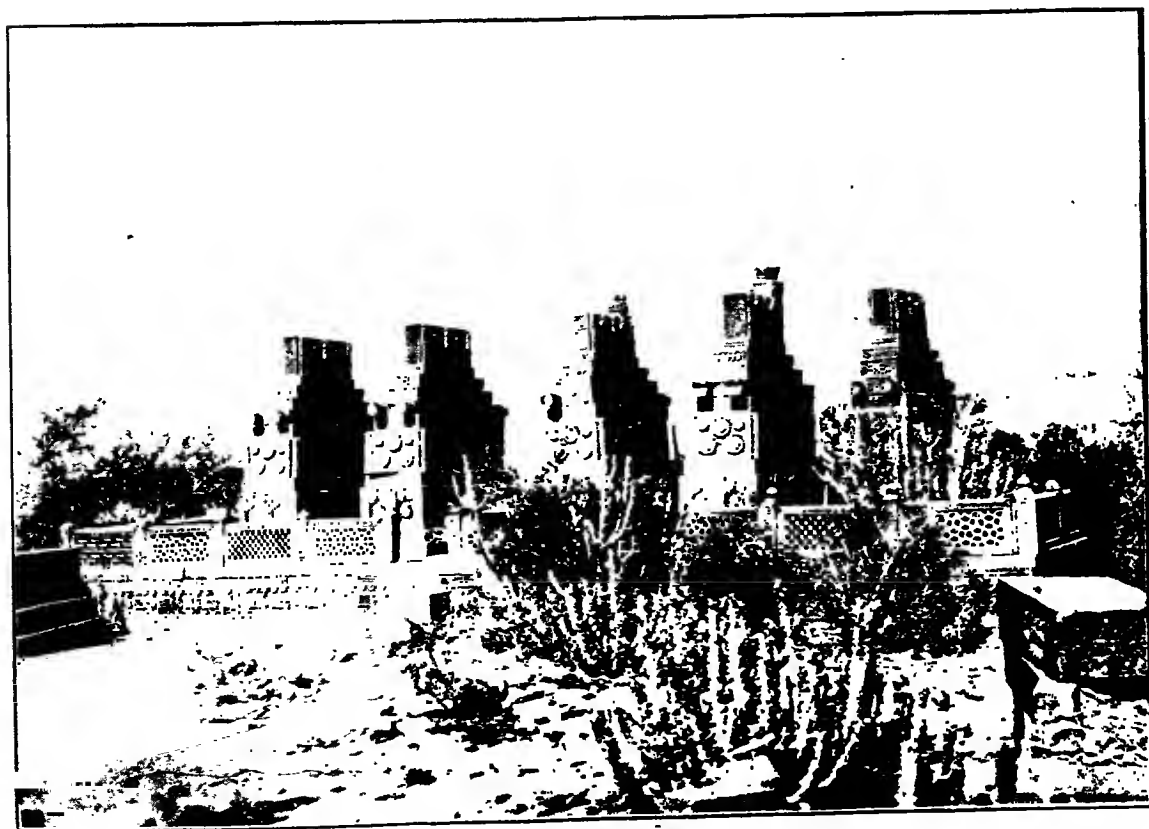
Temple of Siva at Dighi.



Brackets in the dome of Mandapa, Dighi

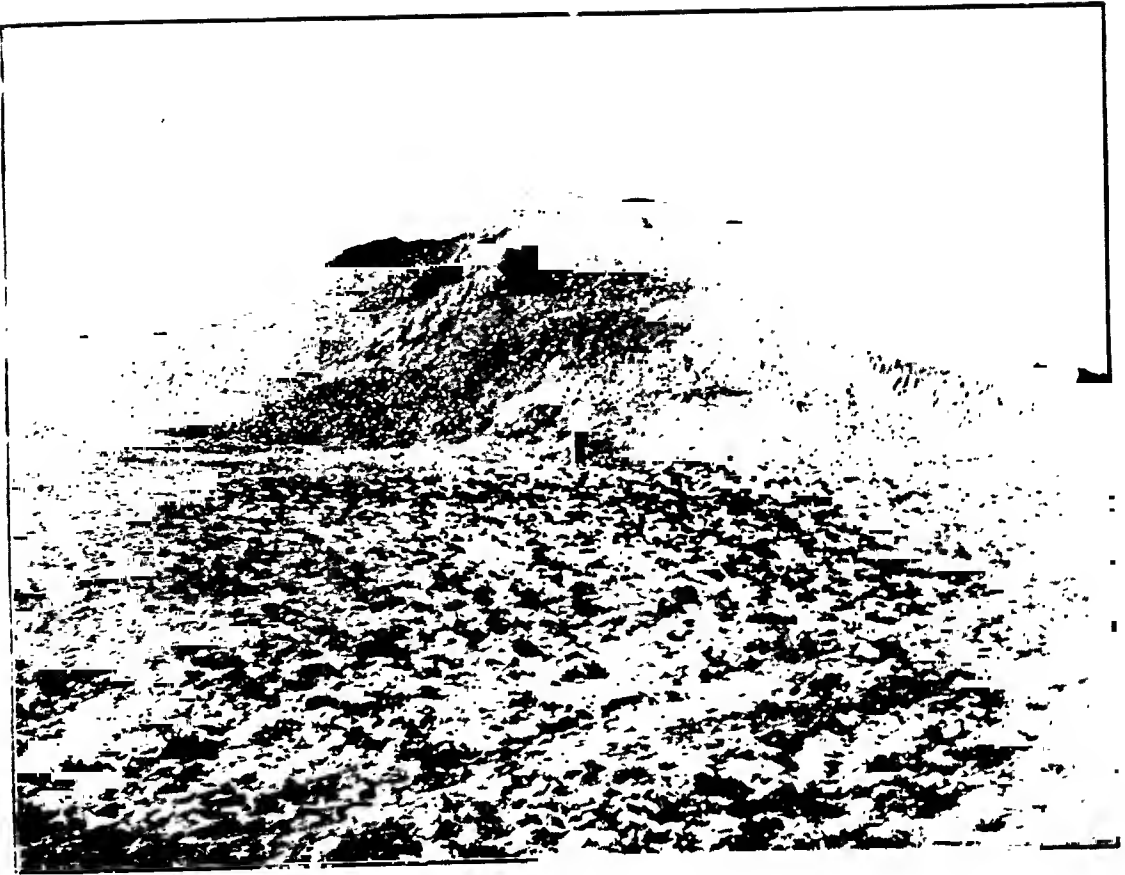


Ketpal Narayan Temple, Bhatkal.



Chaukundi tombs, Landhi

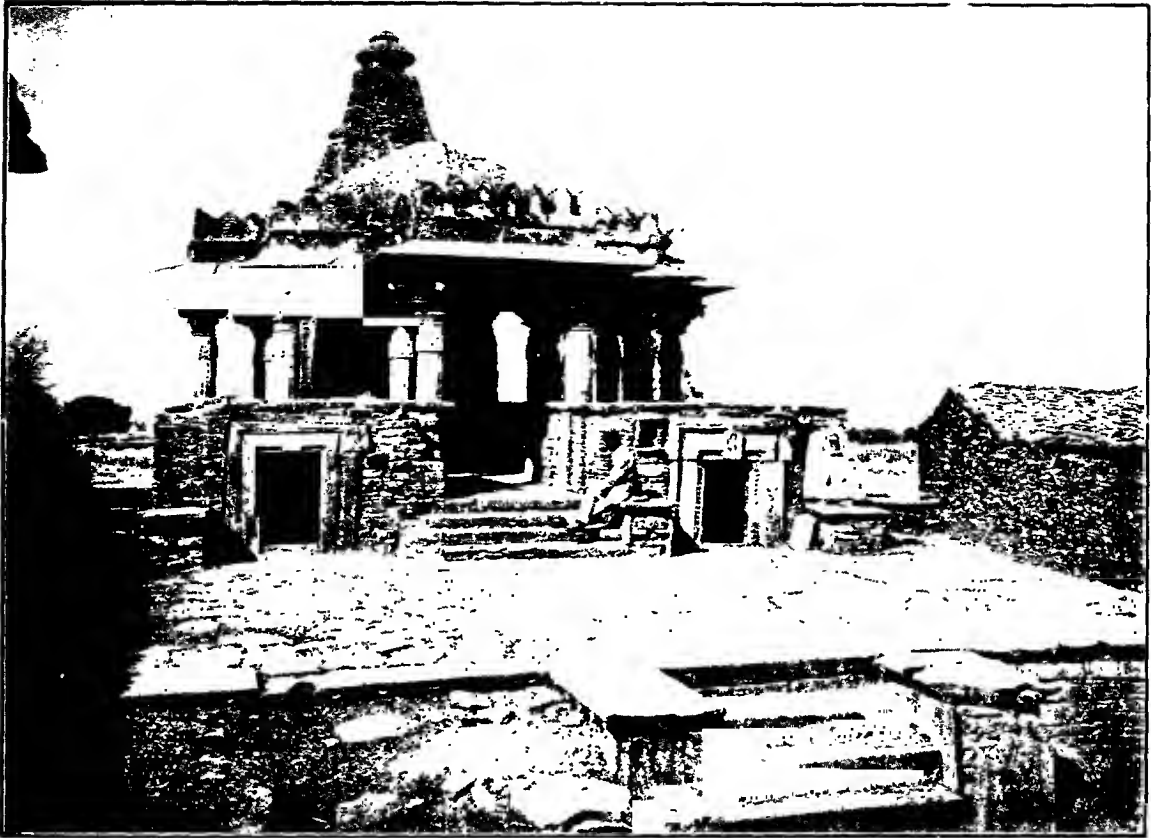
PLATE IX



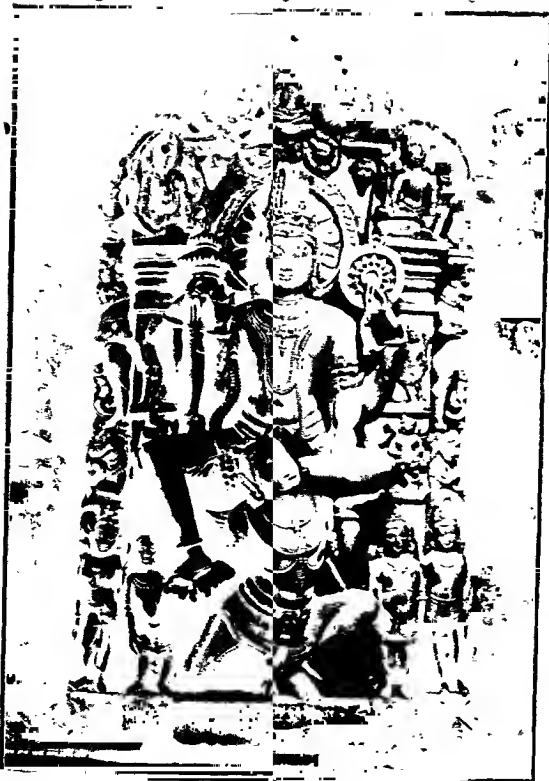
MOUNTAIN VIEW



PLATE X



Temple of Varaha, Kohala



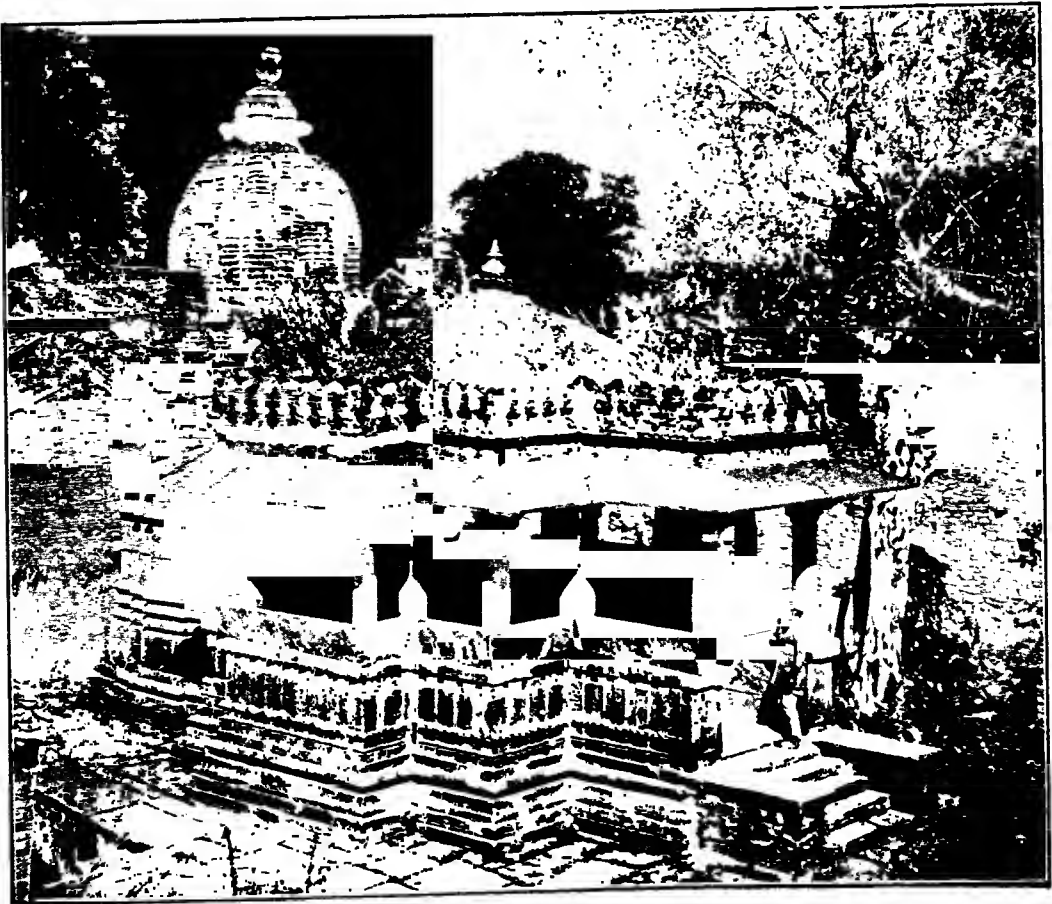
Vishnu, Varaha Temple, Kohala.



Vadari Narayana Varaha Temple, Kohala.

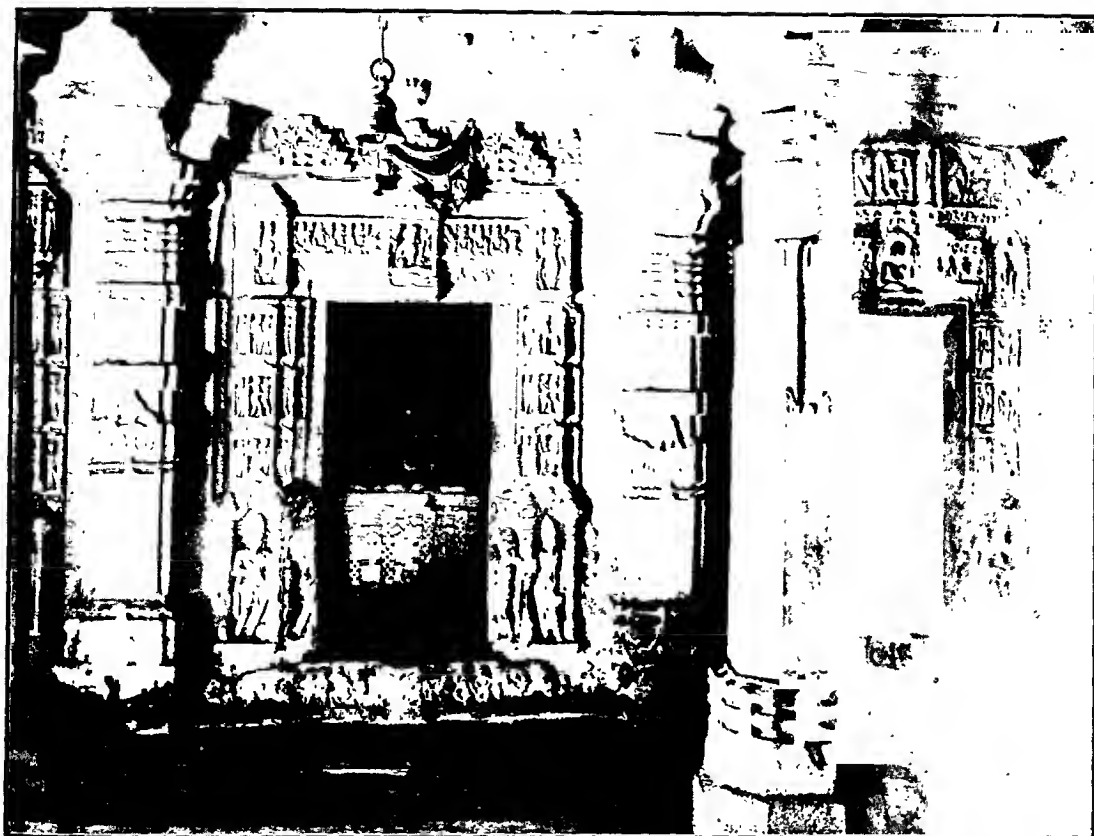


Porch of Jain temple No. II, Kohala.



Temple of Chaturbhuj, Kohala.

PLATE XII

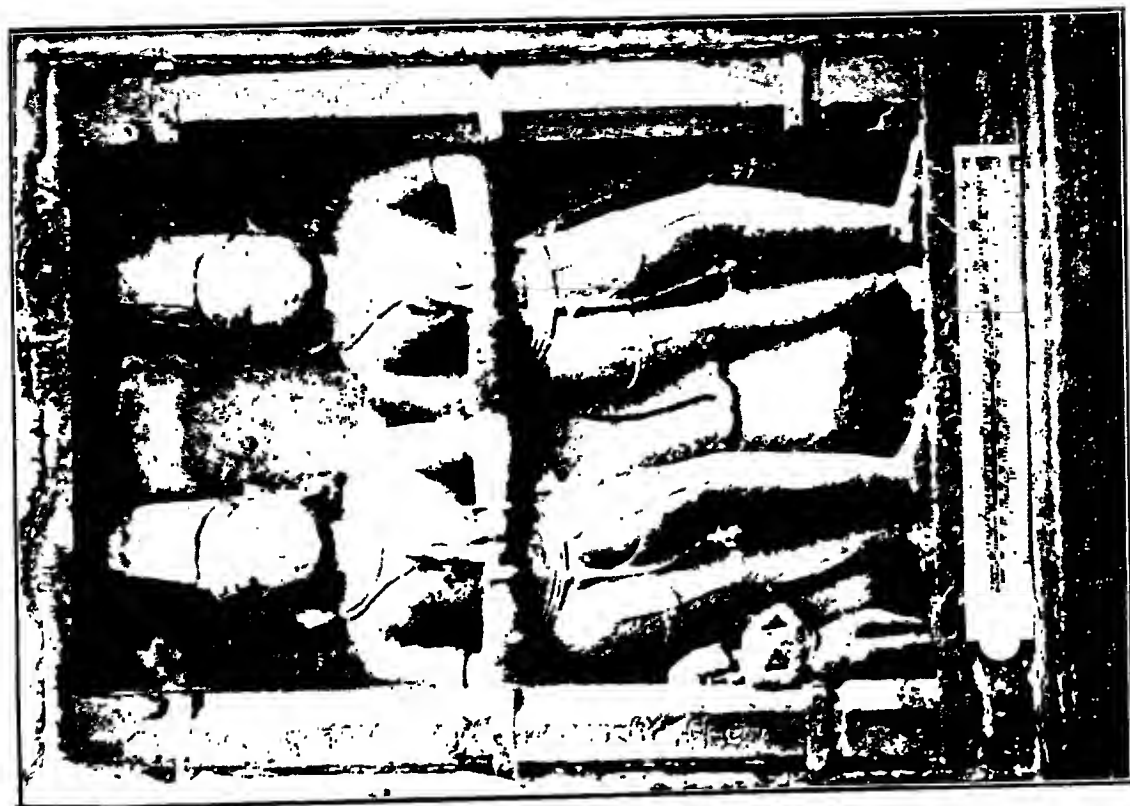


Door of Jain temple, Kohala

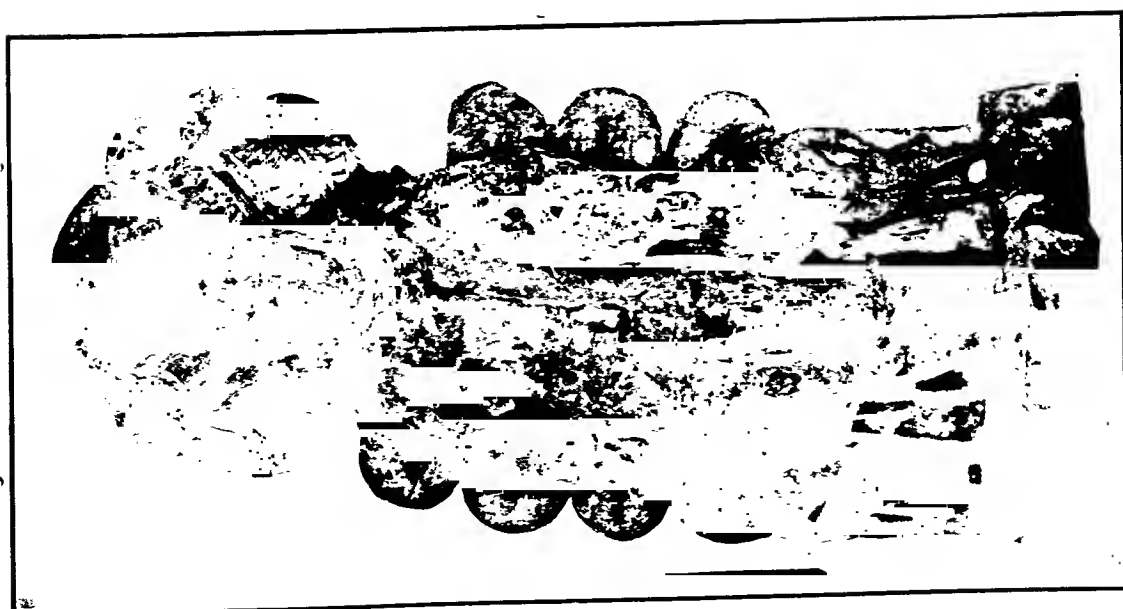


Temple of Lakshmi-Narayana, Kohala.

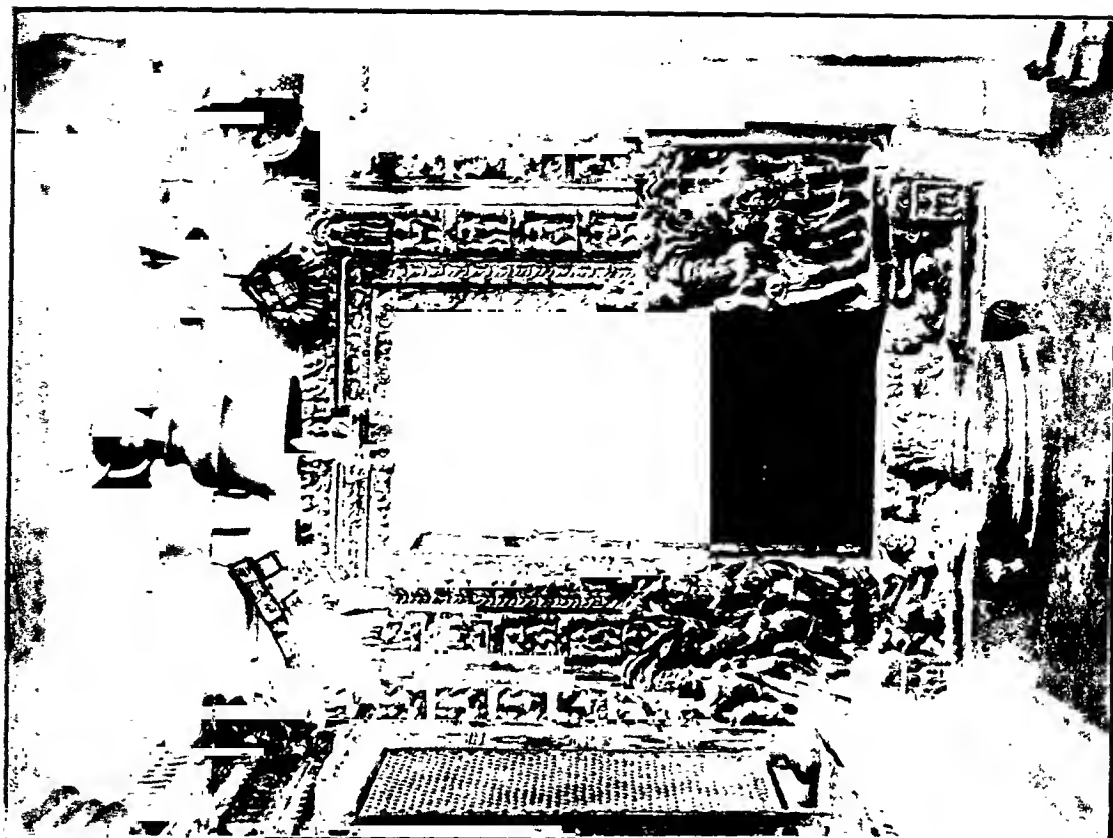
PLATE XIII



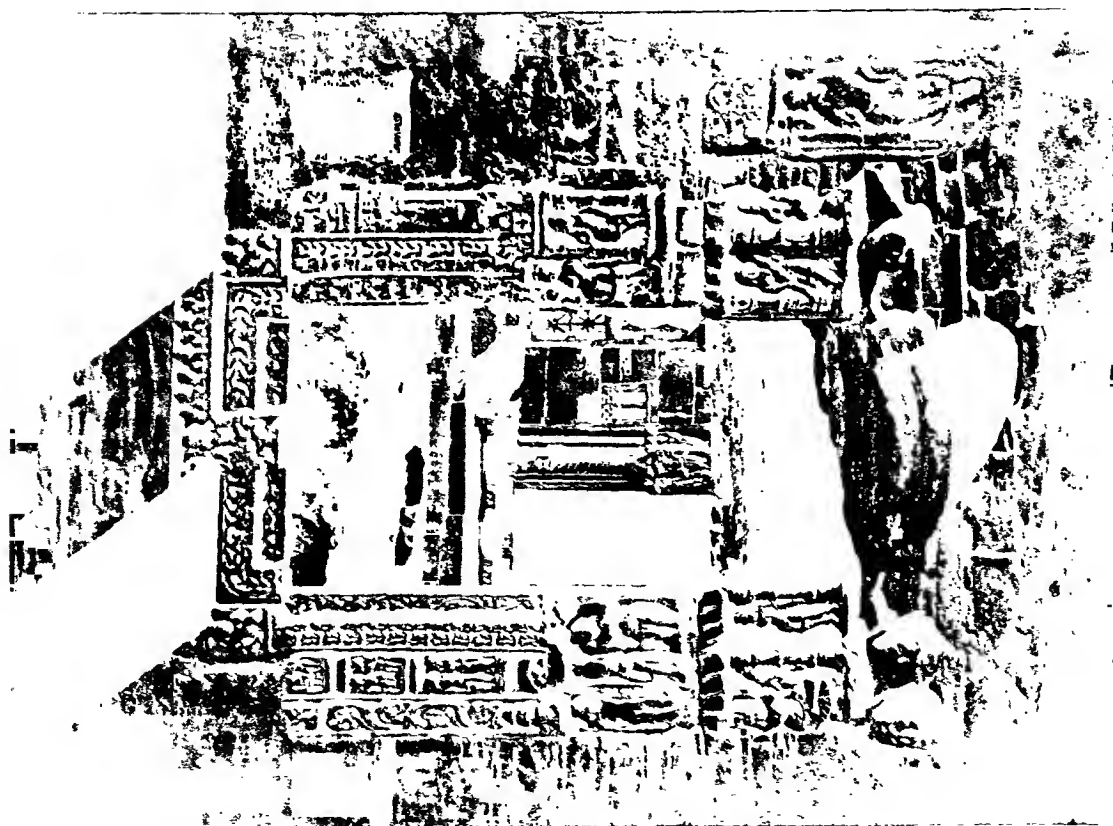
Carved panel, Temple of Siva, Vithadpura



Takshaka, from Takshakesvara



Door of shrine, Bada Jain Temple, Sandhara.



Door of Chaturbhuj Temple, Sandhara.

PLATE XV



Bottom.



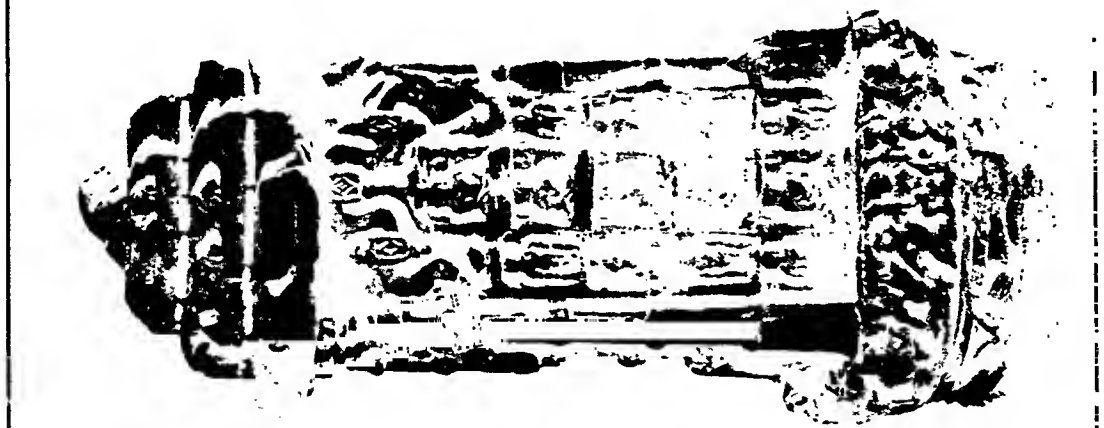
Front



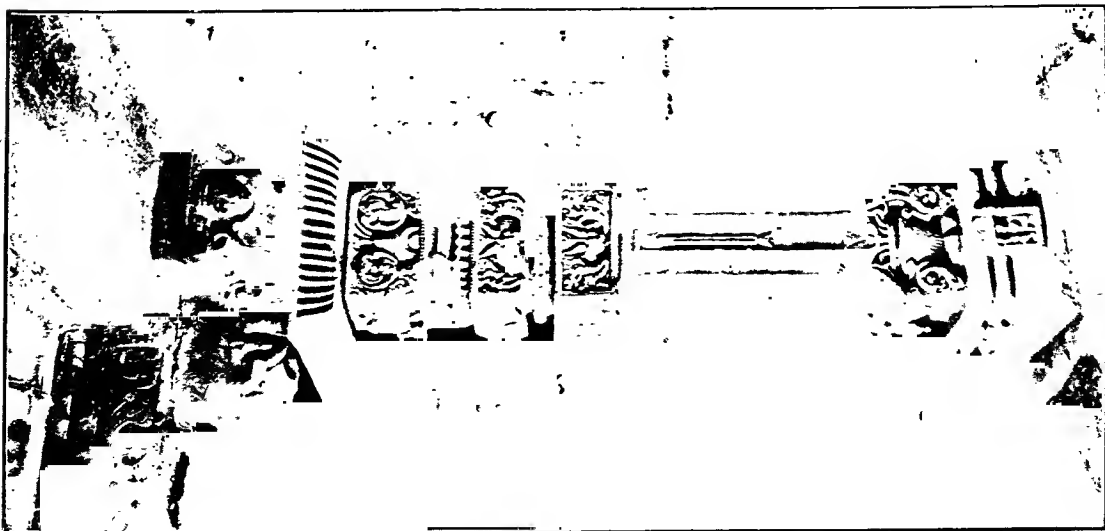
Back



Pillar from Temple, Dhundhera.

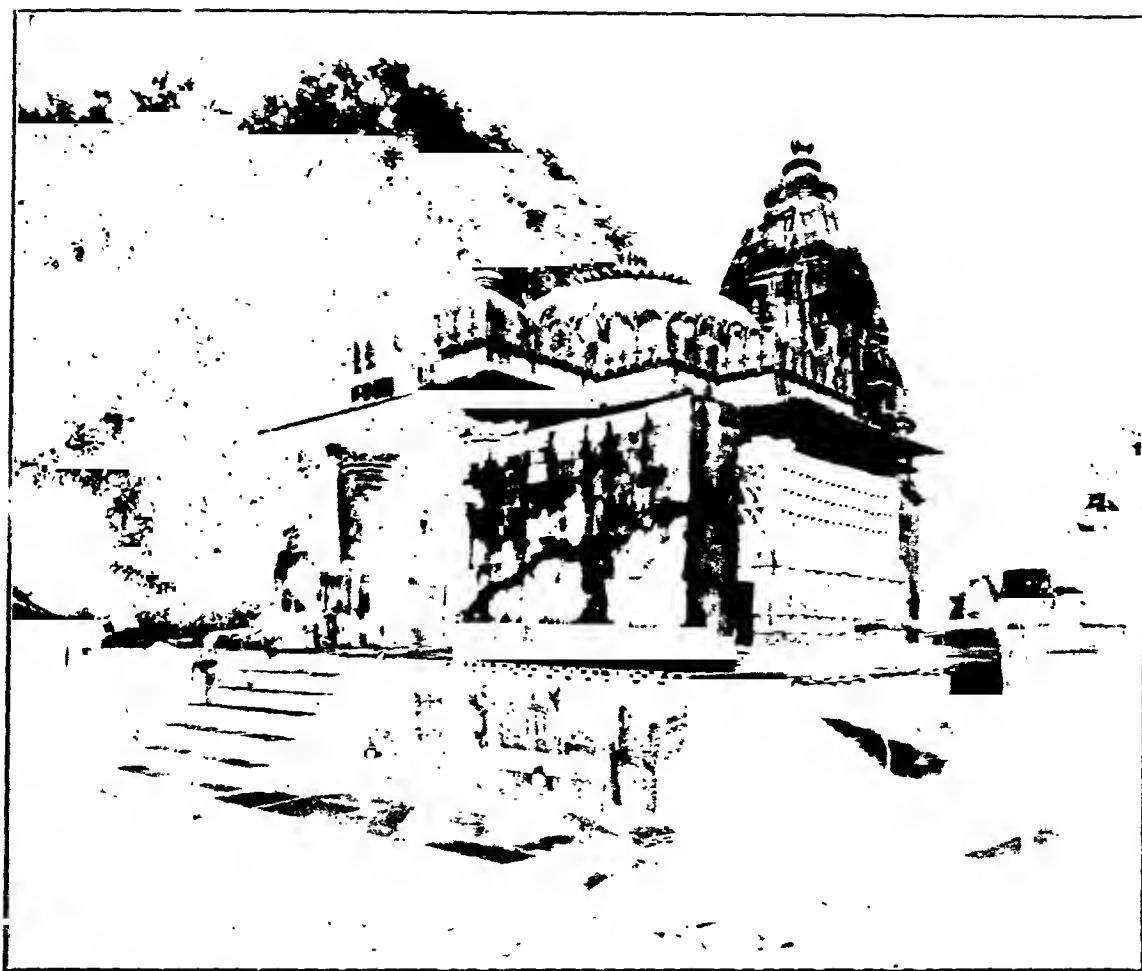


Sumeru from Jain Temple, Sandhara.

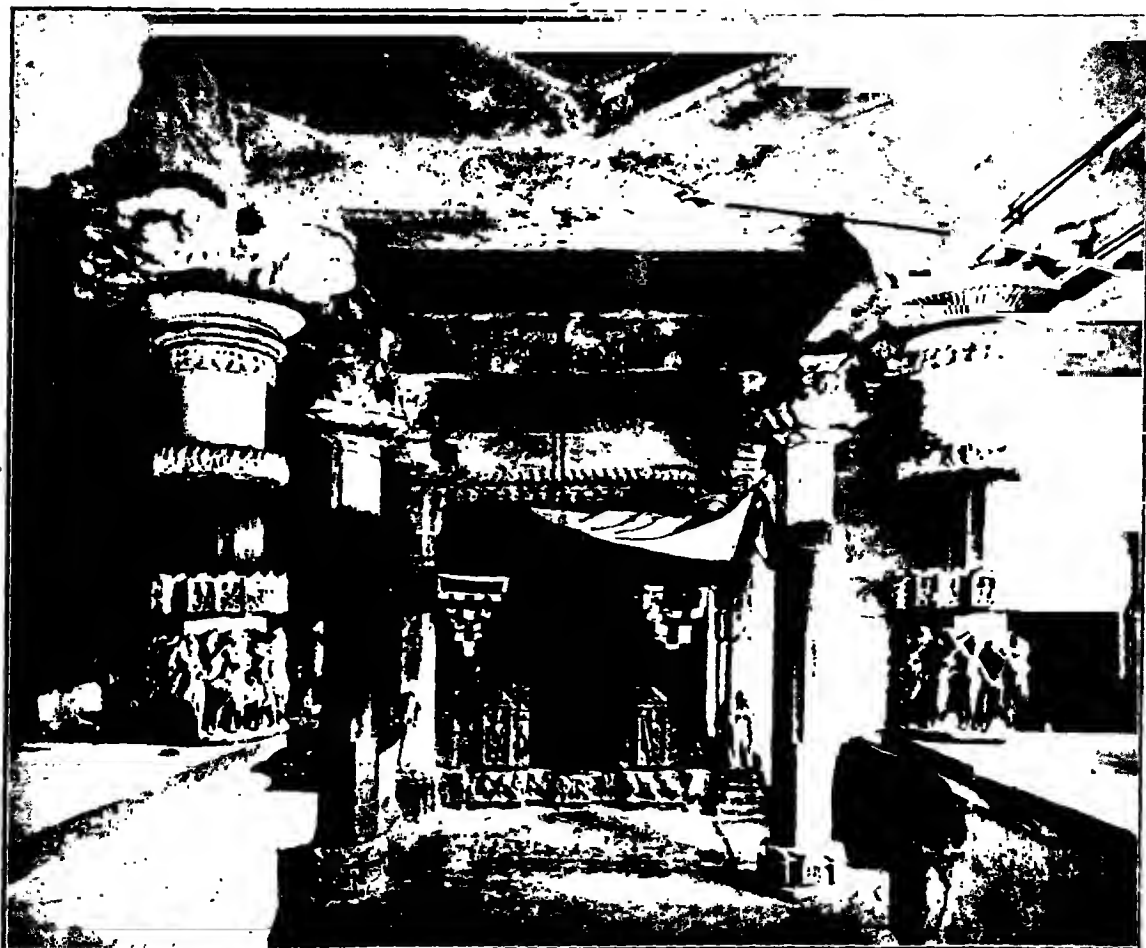


Pillar, Lamboli's Temple, Sandhara.

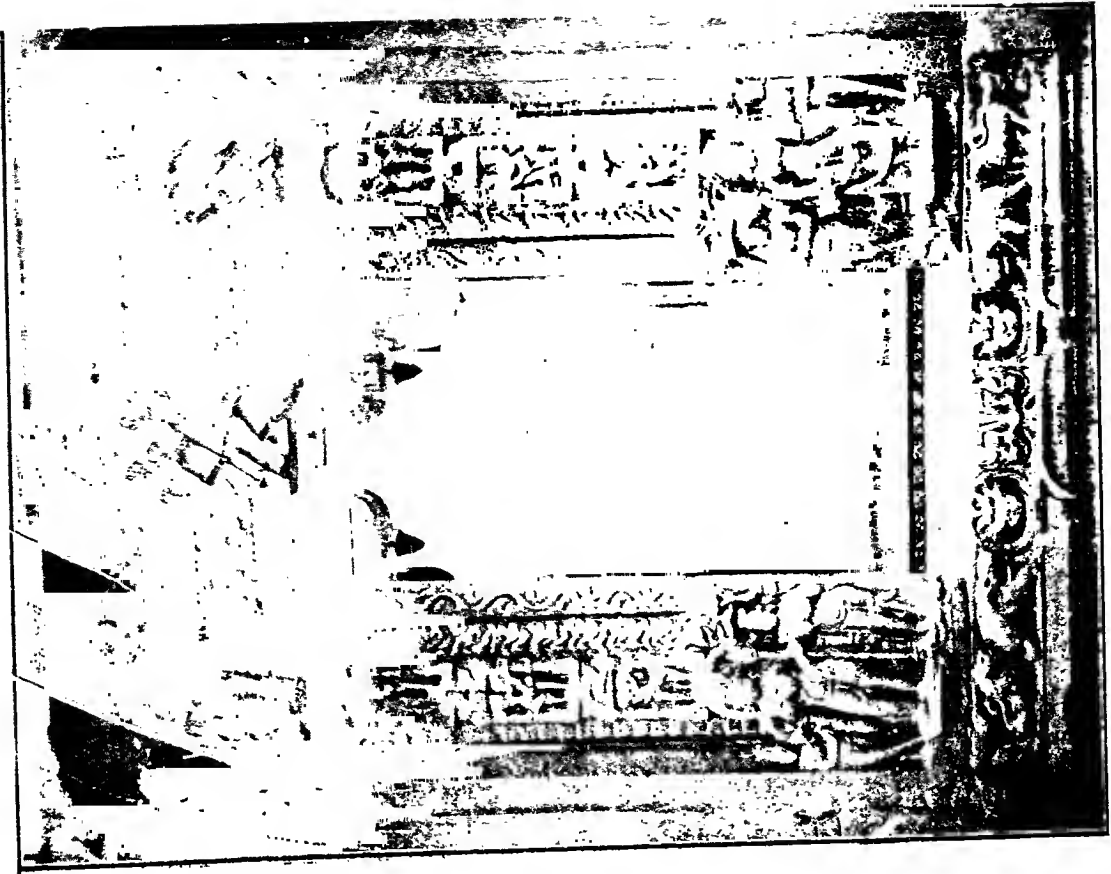
PLATE XVII



Jain Temple No. I, Kethuli



Interior of Jain Temple No. II, Kethuli



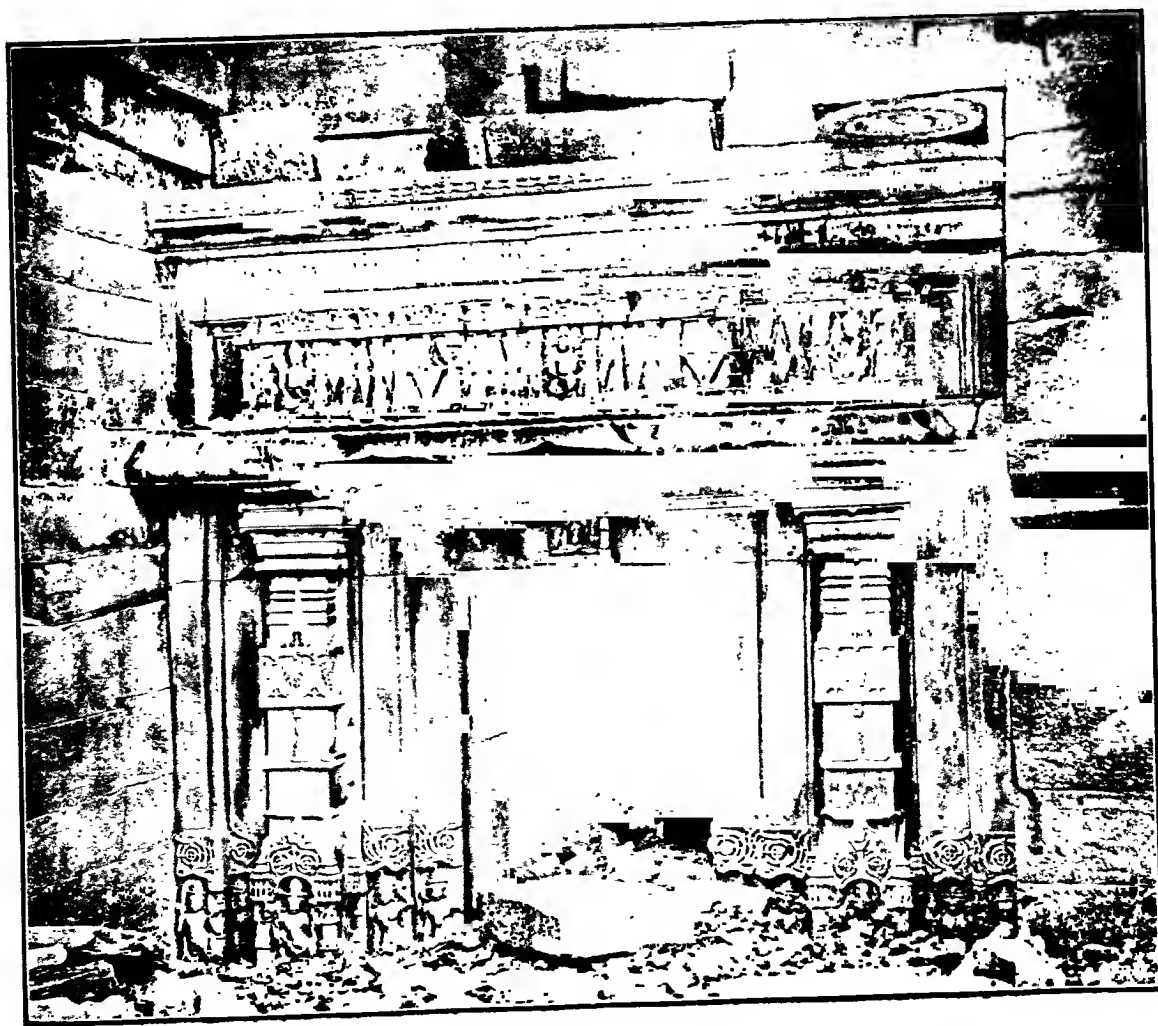
Gateway of Jain Temple No. II, Kethuh



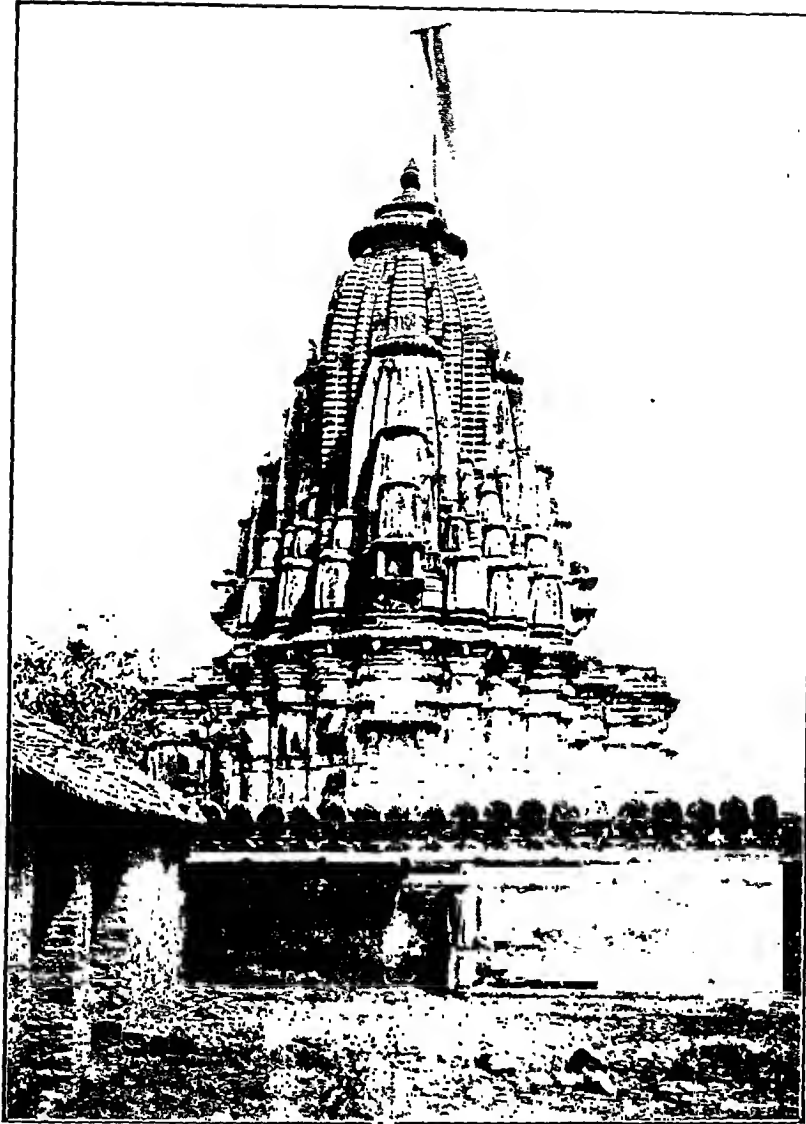
Temple of Chandaka, Antri



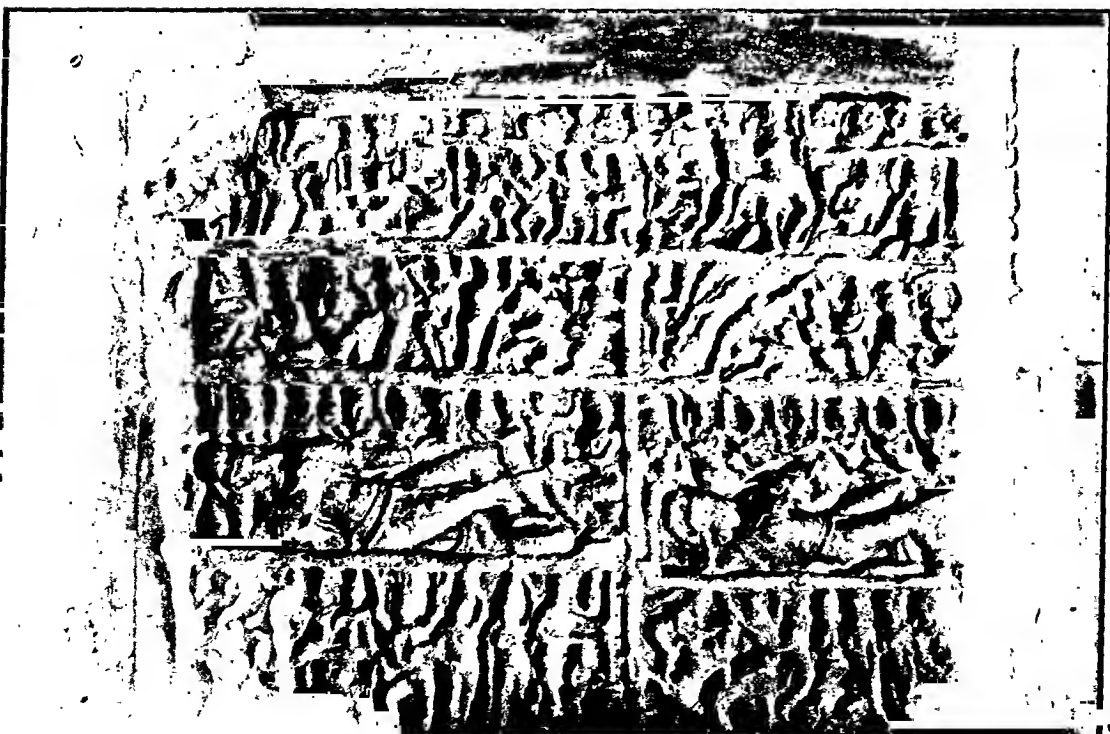
Jain Temple, Mori.



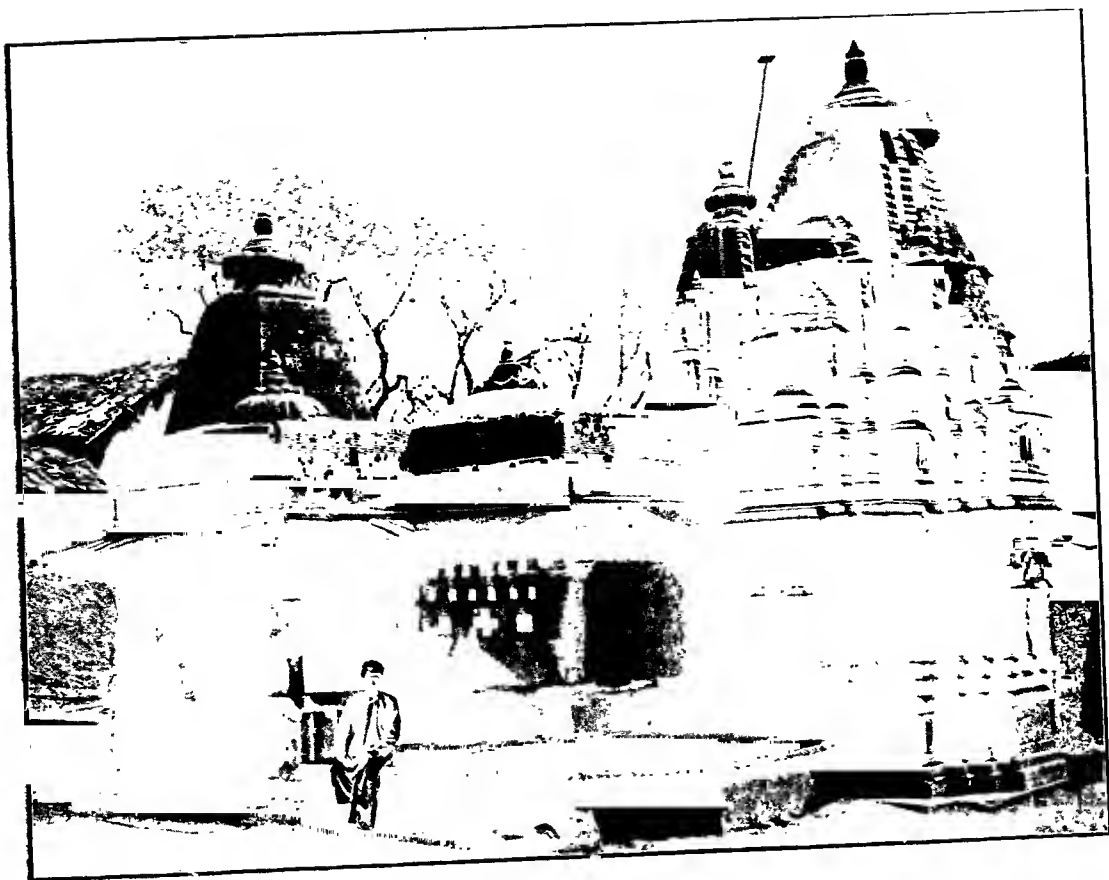
Door of Jain Temple, Mori.



Jain Temple, Kukdeswar.



Basrelief with scenes of Krishnalila.



Temple of Vishnu, Kukdeswar.

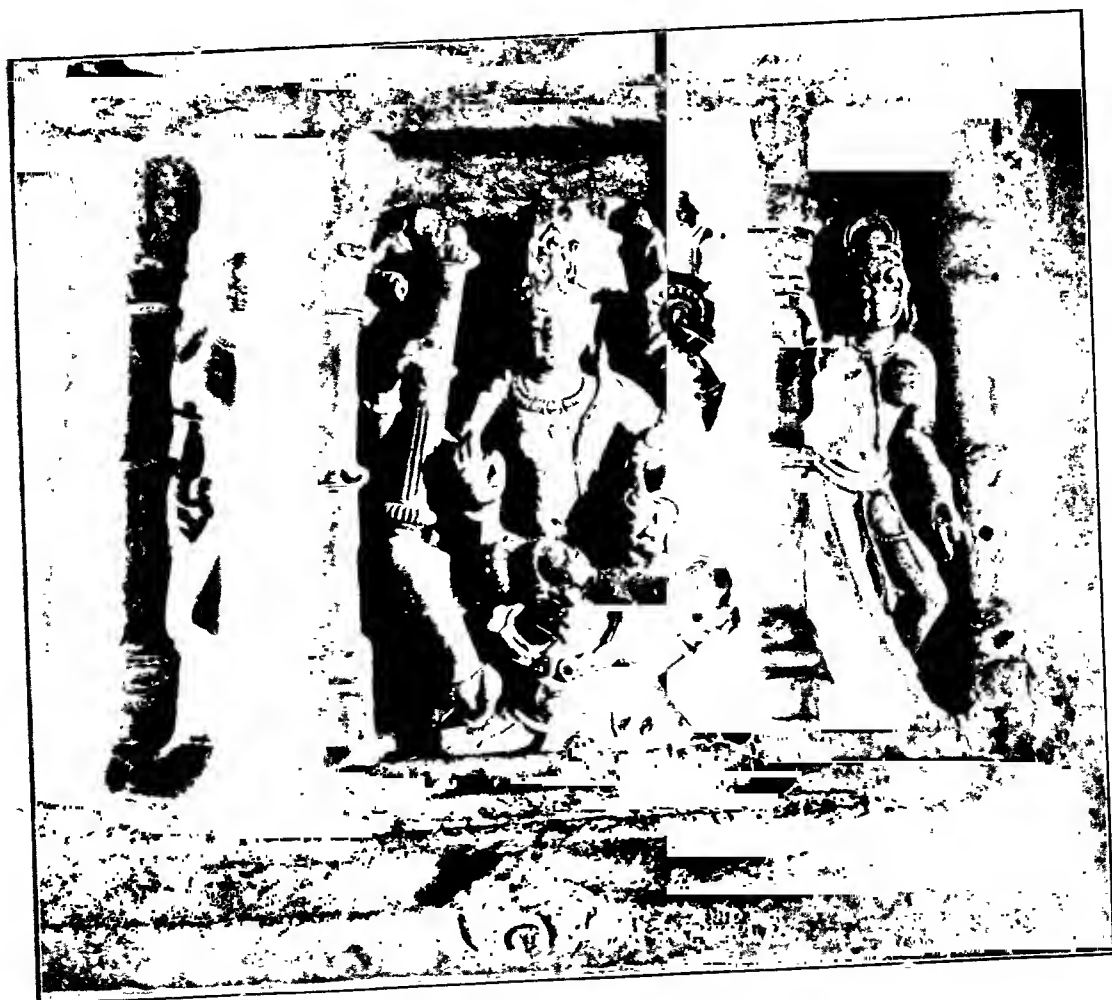


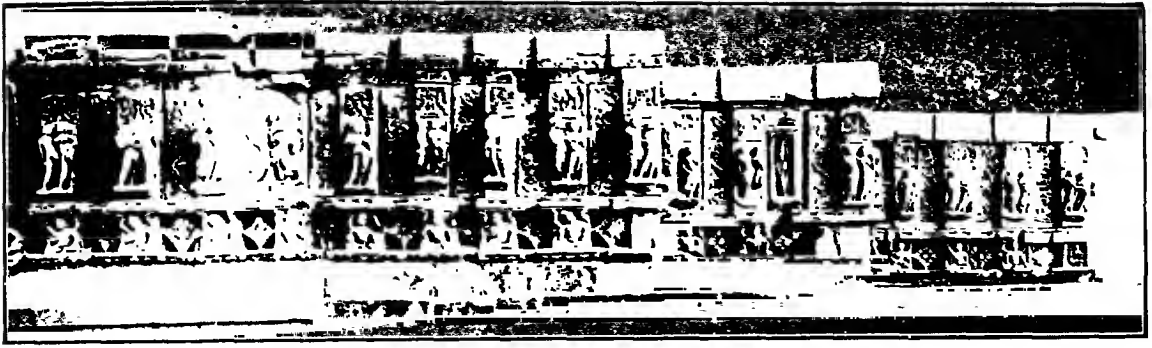
Image of Vishnu, Hinglajgarh.



Temple of Siva—Dhundhura.



Jain Colossus near Bhairava.

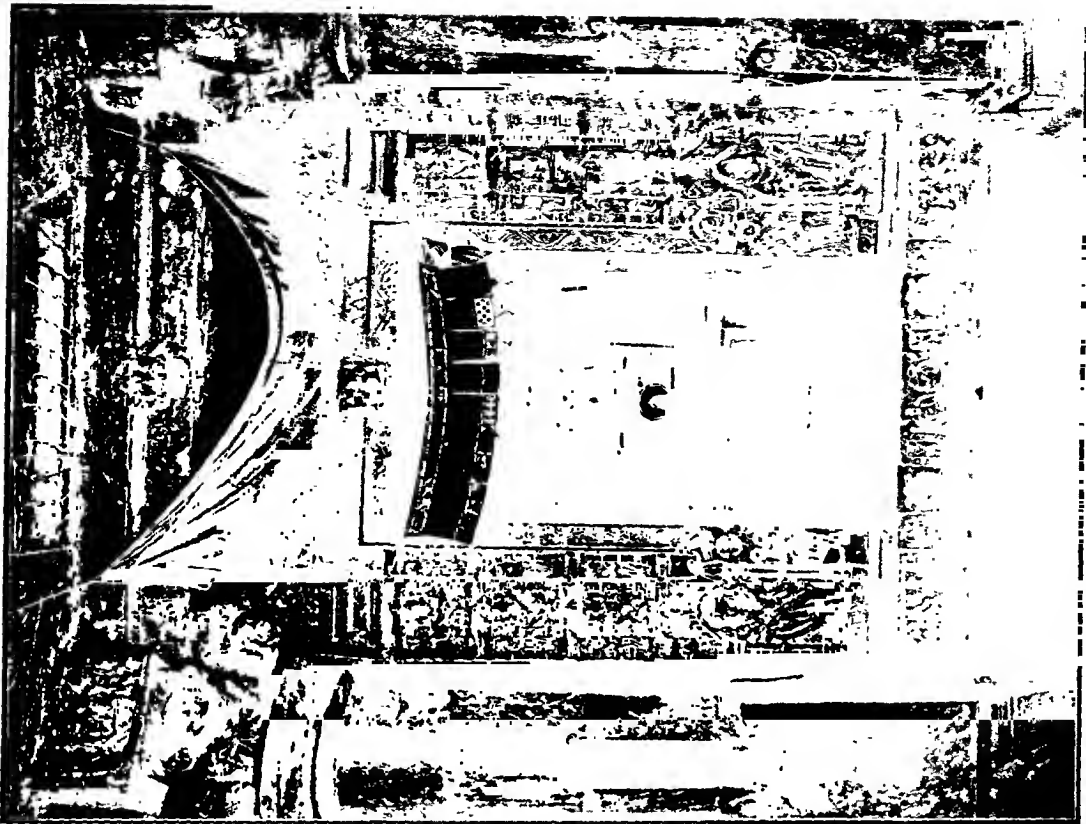


Dado of Jain temple No 1, Kethuli.

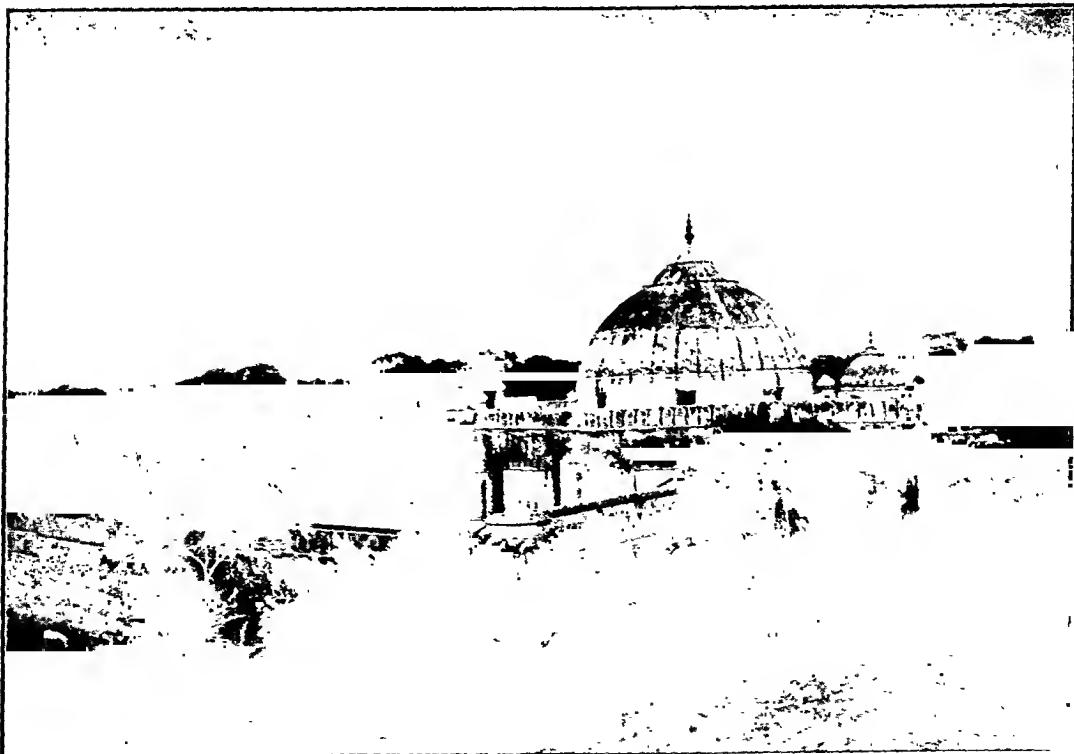


Temple of Makalesvara, Makla.

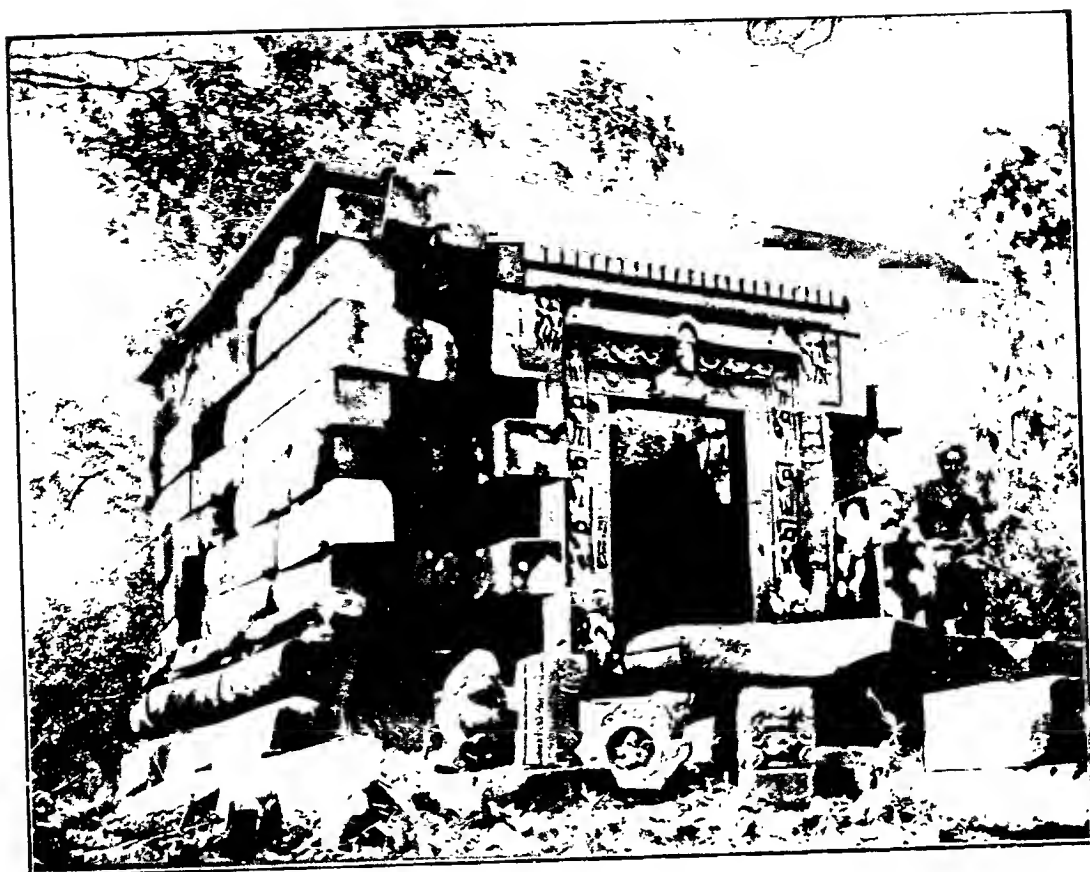
PLATE XXIV



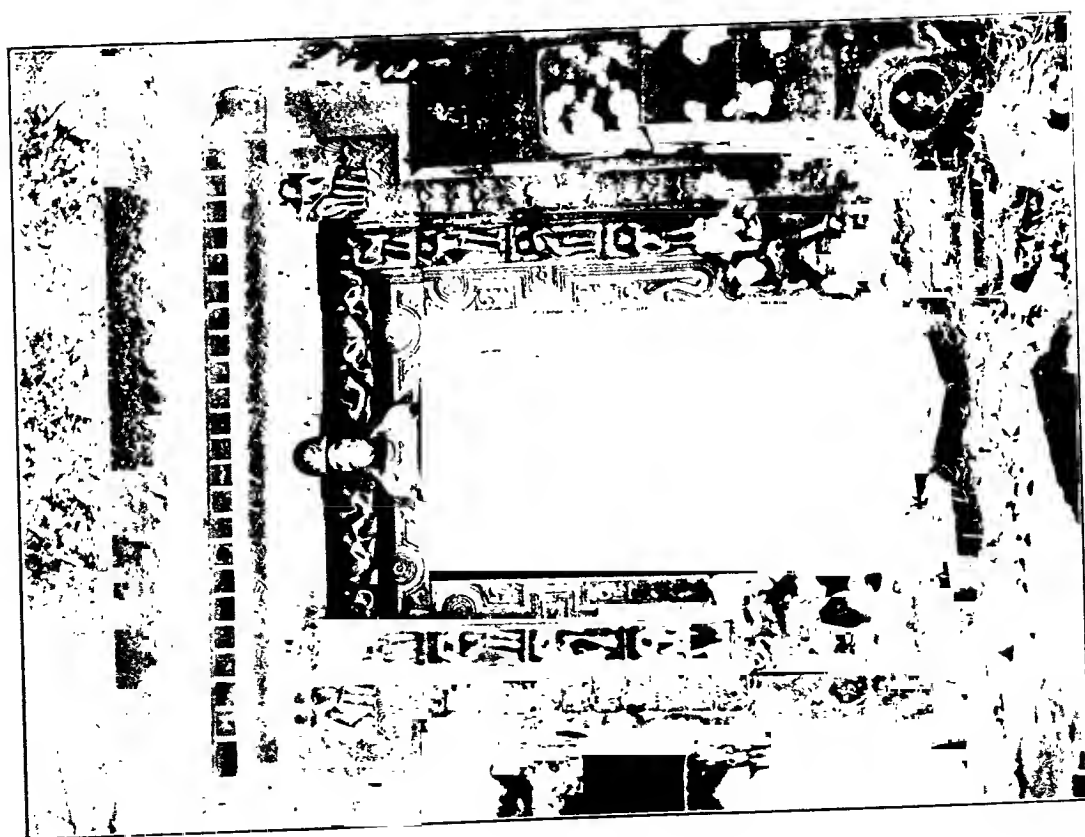
Door of Jain Temple, Vai Kheda.



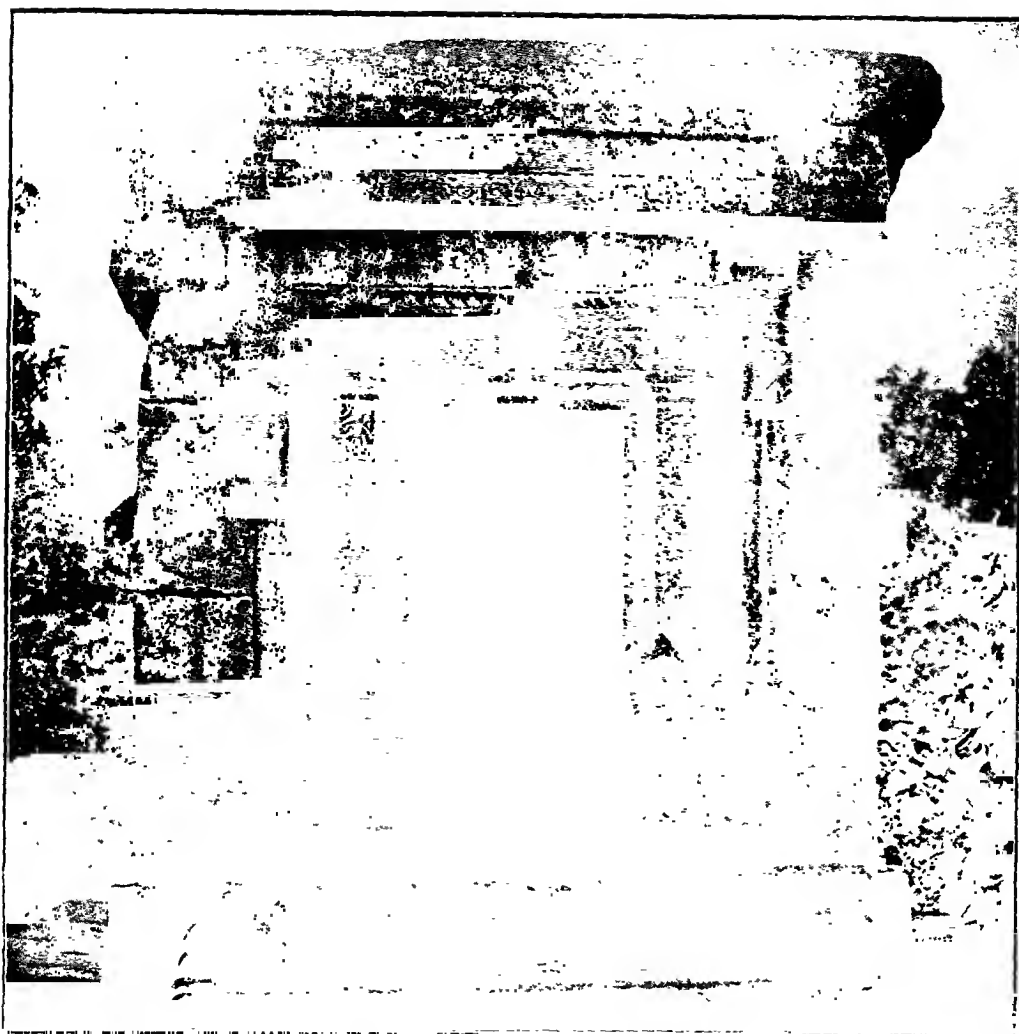
Jain Temple—Vandedia



Gupta Temple - Bhimnagar



Gate of Gupta Temple - Bhimnagar



Temple of Pacam Devi, Mohar

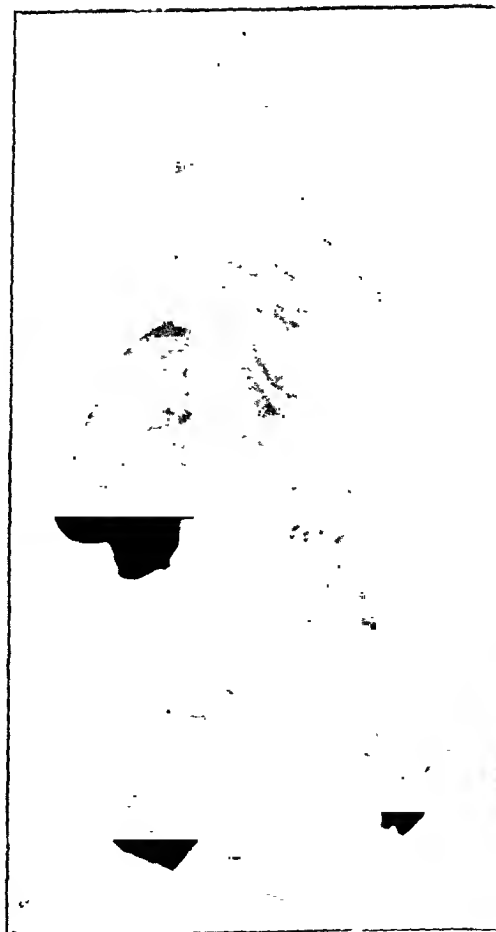


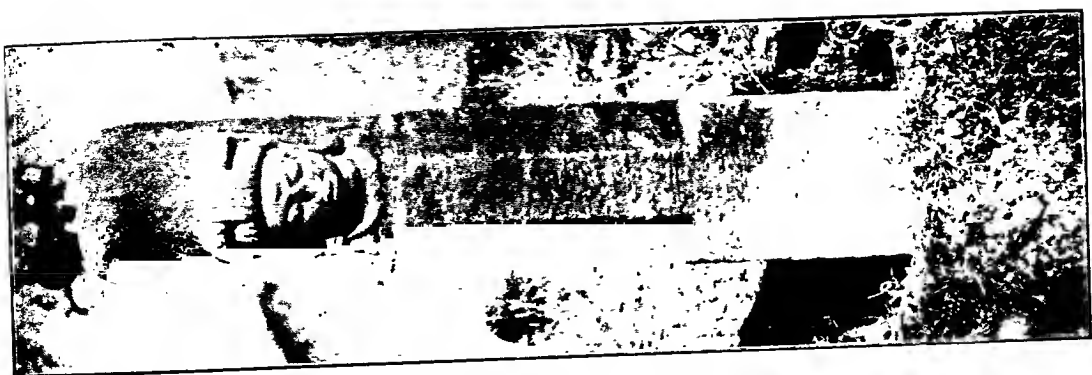
Image from Mohar front



Temple of Siva, Sankargadh



Door of Temple of Siva, Sankargadh



Eka-Mukha Linga, Sankargadh



Haraparvati, Sankargadh



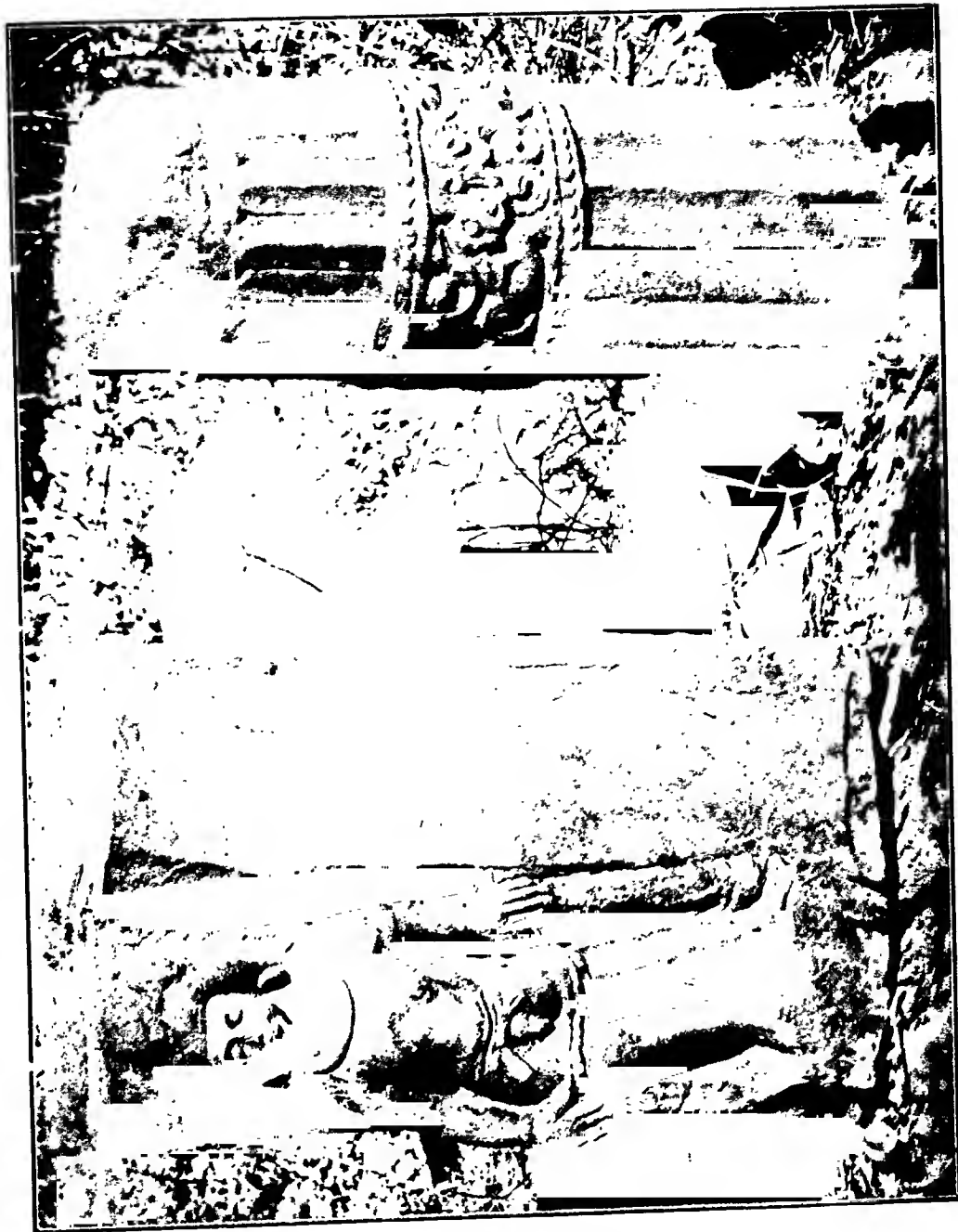
Chaitya panel, Sankargadh



Varaha Khoh.



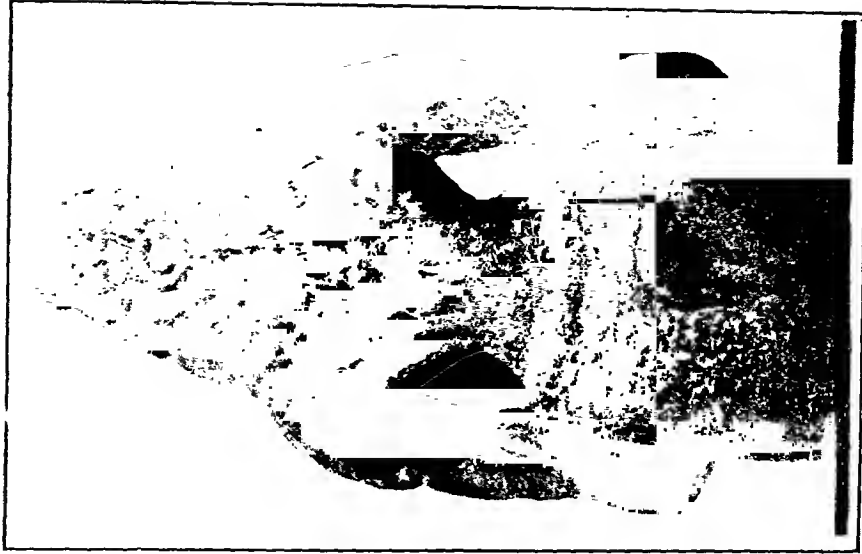
Elamukht-olga -Nakti-ki-dar, Khoh.



Ruins at Nakti-ki-Talai - Khoh



Gana—Atariya Khora-Khoh

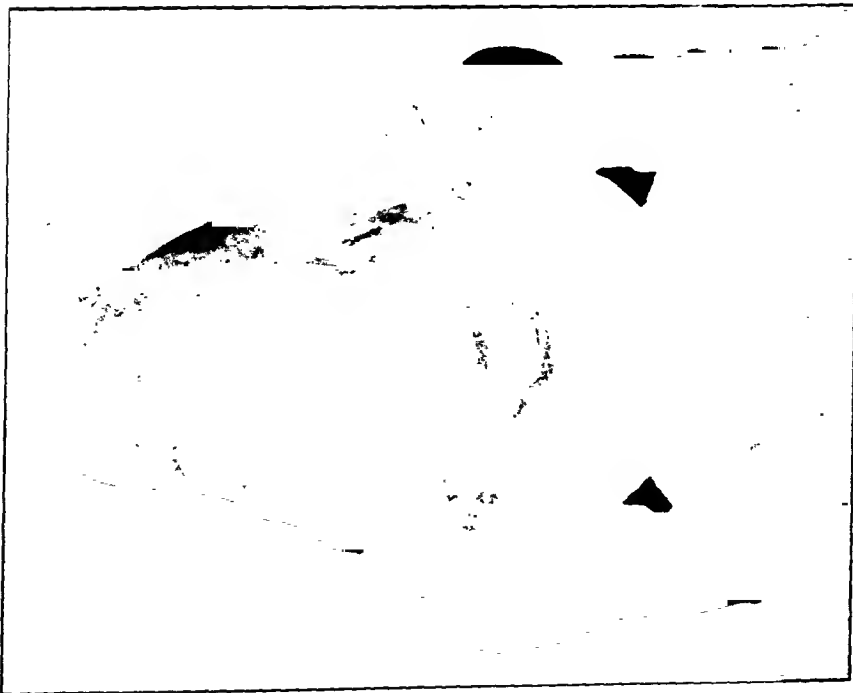


Back.

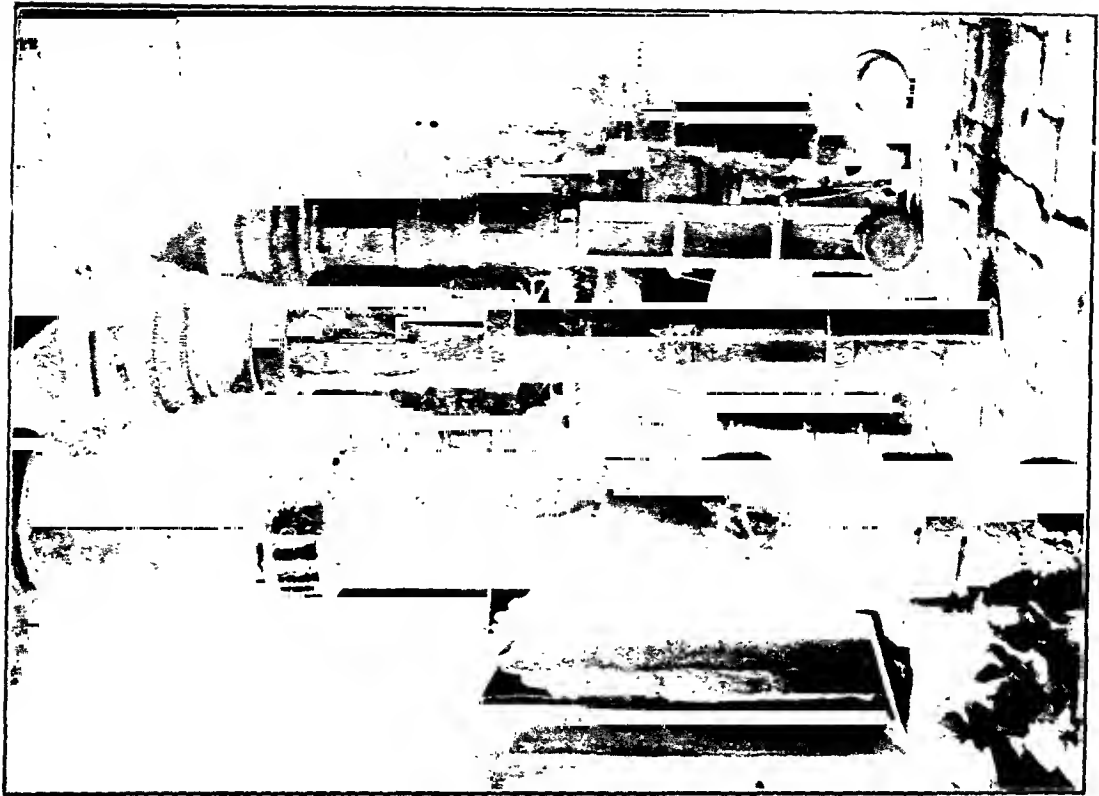


Side.

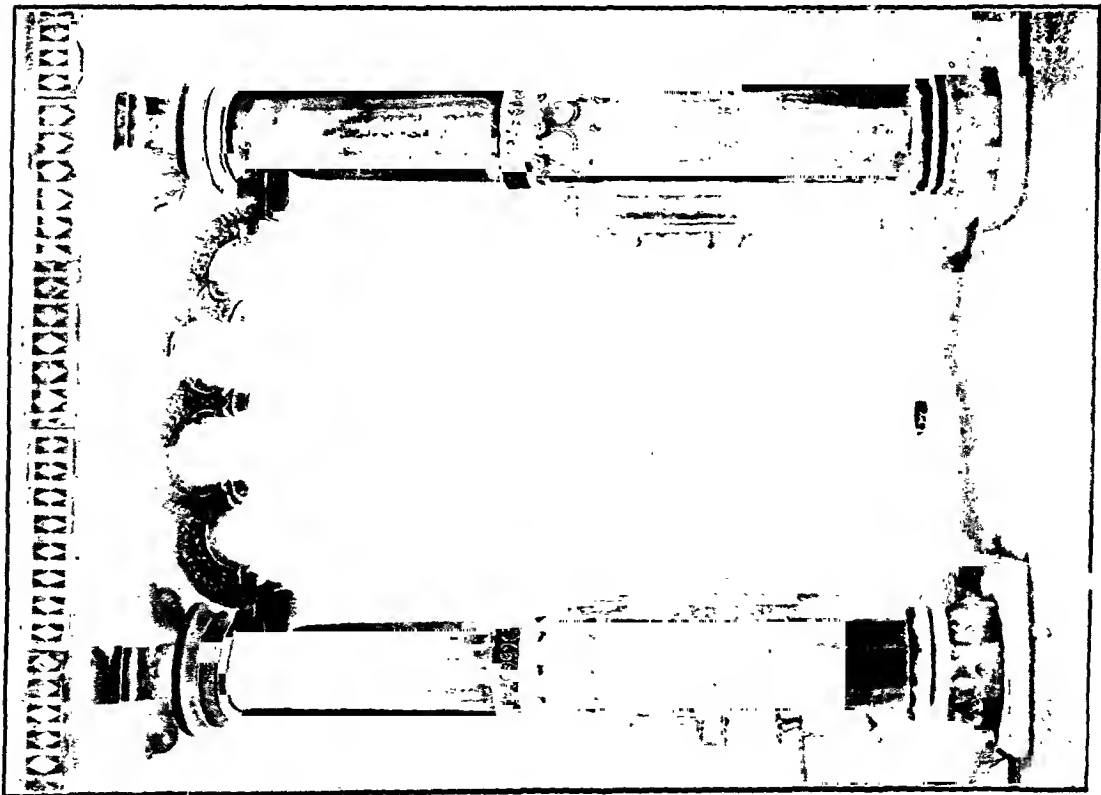
Hath baba Uchahra



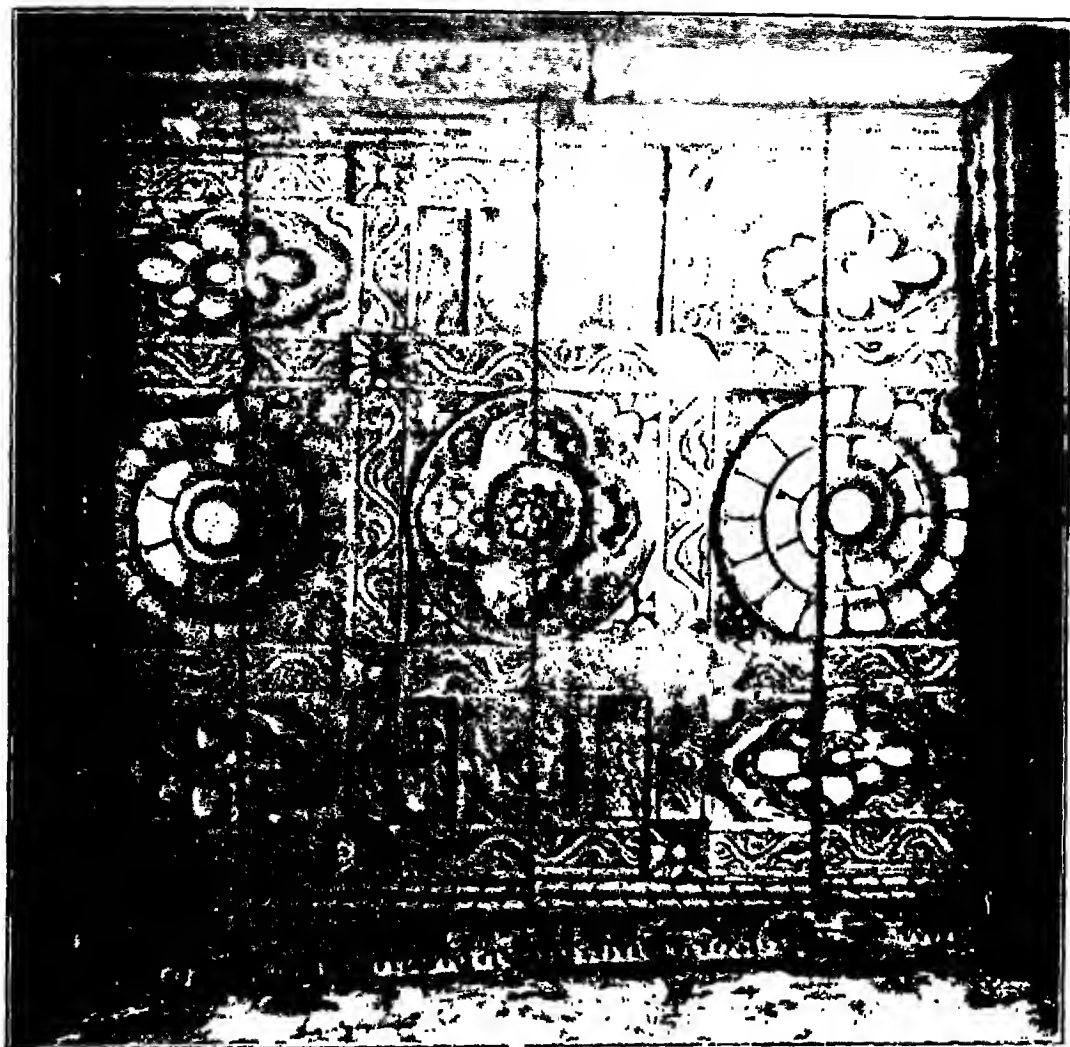
Front.



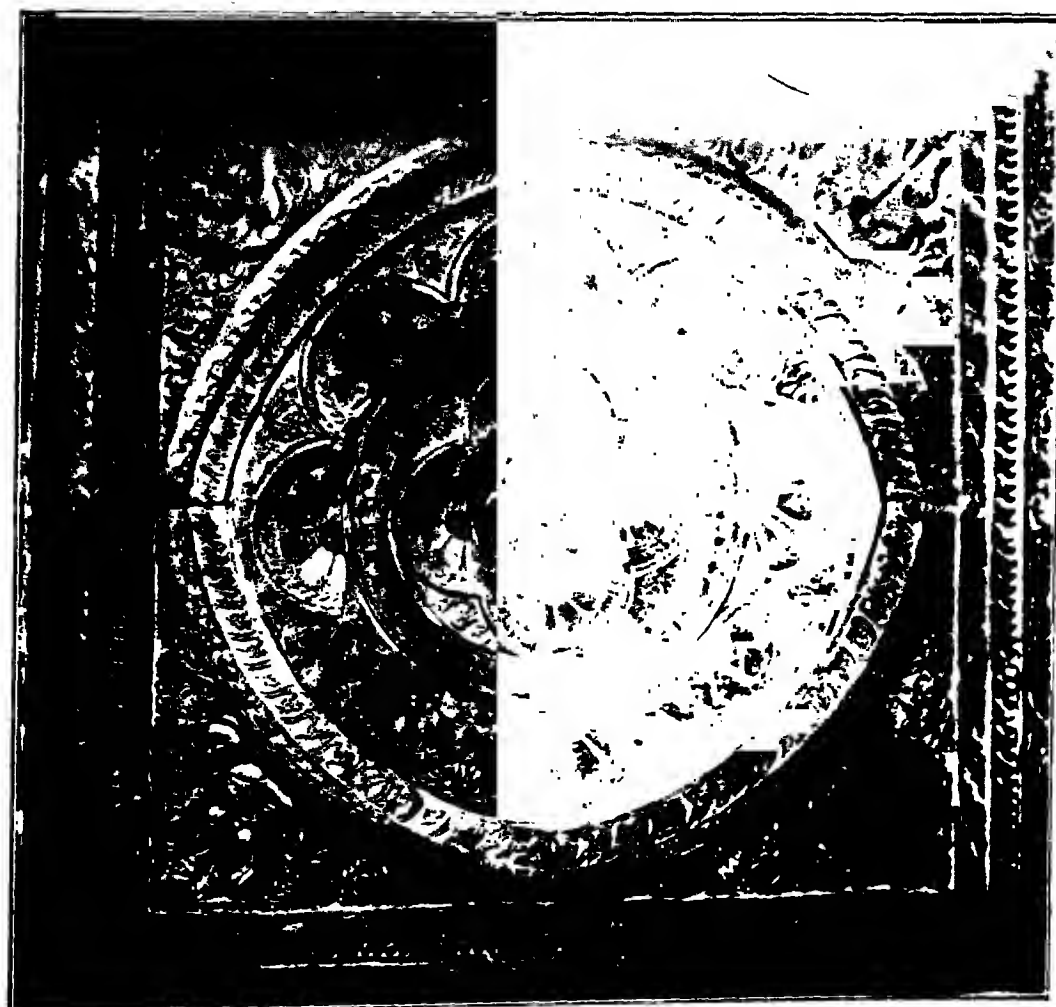
Ushay Masjid, Bayana



Ushay Masjid, Bayana



Ceiling of Pradakshina patha



Ceiling of the
Chhatra, Mahanagar, Bayana



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